DEVELOPING CAPACITY FOR THE PUBLIC NATURE OF THE CHURCH THROUGH SPIRITUAL FORMATION FOR INTERNATIONAL CHRISTIANS IN SOUTH KOREA

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A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May 2026

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CONTENTS

ABSTRACT..... vii

ILLUSTRATIONS..... viii

INTRODUCTION..... 1

CHAPTER

1. MINISTRY FOCUS..... 7

Introduction..... 7

Context..... 8

Ministry Journey..... 17

Developing the Synergy..... 23

General Nature and Content of the Project..... 27

Conclusion..... 28

2. BIBLICAL FOUNDATIONS..... 31

Introduction..... 31

An Exegesis of 1 Corinthians 12:4-14..... 33

Conclusion..... 49

3. HISTORICAL FOUNDATIONS..... 51

Introduction..... 51

A History of William Seymour and Azusa Street Revival..... 53

Work of the Holy Spirit for the Common Good..... 64

Conclusion..... 68

4. THEOLOGICAL FOUNDATIONS..... 70

Introduction..... 70

Public Theology..... 72

Abraham Kuyper's Public Theology..... 79

Conclusion..... 89

5. INTERDISCIPLINARY FOUNDATIONS..... 90

Introduction..... 90

Transformational Development Theory..... 91

Interacting Transformational Development with other Foundations..... 106

Conclusion..... 109

6. PROJECT ANALYSIS..... 111

Introduction..... 111

Methodology..... 115

Implementation..... 119

Summary of Learning..... 127

Conclusion..... 145

APPENDIX

A. PRE- AND POST -OPEN-ENDED QUESTIONNAIRES..... 150

B. QUESTIONS FOR PERSONAL INTERVIEWS AFTER PROJECT.... 152

C. THE SELFISHNESS QUESTIONNAIRE..... 154

D. THE SELF REPORT ALTRUISM SCALE..... 156

E. MULTICULTURAL COMPETENCE ASSESSMENT..... 158

BIBLIOGRAPHY..... 161

ABSTRACT

DEVELOPING CAPACITY FOR THE PUBLIC NATURE OF THE CHURCH THROUGH SPIRITUAL FORMATION FOR INTERNATIONAL CHRISTIANS IN SOUTH KOREA

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South Korea is rapidly becoming multicultural, yet many international Christians struggle to integrate into church life, and their faith becomes privatized and monocultural. This study tested the hypothesis that a six-week Gateway Spiritual Formation project would strengthen public faith and multicultural competence. The project is grounded biblically in 1 Corinthians 12, historically in the Azusa Street Revival, theologically in Public Theology, and interdisciplinarily in the Transformational Development model. Using a pre–post design, participants completed selfishness, altruism, and multicultural

competence scales and provided interview narratives. Results showed reduced selfishness, increased altruism, and improved multicultural engagement within congregations and public life.

ILLUSTRATIONS

Figures

1. Maps of Seoul and Eunpyeong-gu....10

2. Poverty as Disempowering Systems....96

3. Progressive Pentecostal Transformative Work....105

Tables

1. The Gateway Ministry.... 13

2. The All-emcompassing Web of Lies....97

3. Session 1: Introduction to Gateway Spiritual Formation 120

4. Session 2: Biblical Foundation....121

5. Session 3: Historical Foundation 122

6. Session 4: Theological Foundation 123

7. Session 5: Interdisciplinary Foundation 124

8. Session 6: The Gateway Spiritual Retreat 125

9. The Selfishness Questionnaire Result before the Project 128

10. The Self-Report Altruism Result before the Project 128

11. The Multicultural Competence Assessment Result before the Project 129

12. The Selfishness Questionnaire Result 131

13. The Self-Report Altruism Result 132

14. The Multicultural Competence Assessment Result 133

INTRODUCTION

This dissertation is the result of the author's lifelong journey of calling and three years of academic study. South Korea, the subject of this dissertation, has become one of the most representative new multicultural societies.[1] Its population is rapidly growing, with international students, migrant workers, marriage immigrants, seminarians, and refugees from all over the world, especially from the Global South. While many of these individuals are Christians, they face significant social, economic, cultural, and linguistic barriers. They are marginalized mainly in this Korean society, and their vulnerability impacts not only their daily lives but also their faith matters and religious lives. For this reason, the researcher has often observed that the faith life of international Christians is becoming increasingly self-centered, and their multicultural capacity is diminishing.

In this context, the author has lived for over 40 years in pastoral ministry, international development, social welfare, and public ministry. While he has benefited greatly from his rich experiences, these experiences have also created tensions within his identity. Am I truly called to be a pastor or to be a public worker? Is my ministry for the spiritual well-being of my congregation, or for the structural transformation of society? Amid these concerns, he established Gateway International, a Christian missionary NGO, and, through Gateway, engages in various ministries targeting international Christians in

[1] "One in 20 People are Foreigners, and Korea has Entered a Multicultural Society," Donga Daily, Accessed Feb 11, 2026.

South Korea. In this way, the researcher becomes someone who can deal not only with traditional personal Christian faith but also with the public sphere.

Therefore, this paper is shaped by the author's personal experiences, intense theological inquiry, and extensive pastoral and public career within the international Christian community in South Korea. This paper is not simply a theological report, but rather a comprehensive biblical, historical, theological, and interdisciplinary argument for developing the public nature of the church through intentional and applied spiritual formation—the Gateway spiritual formation. It is particularly relevant to Christians in multicultural contexts who live at the intersection of their Christian calling and social oppression and vulnerability.

The problem of this research is that international Christians in South Korea find it challenging to adjust to a new cultural context. At times, their socioeconomic issues become more of the focus than integrating into public church life. The hypothesis of this research is that if international Christians participate in the six-week spiritual formation course 'Gateway Spiritual Formation,' they will be equipped to integrate into their new cultural church context by nurturing the public and multicultural nature of the church.

The first part of this paper, Ministry Focus, describes the current multicultural situation in South Korea and introduces Gateway International, a ministry created to address its evolving needs. It also analyzes the author's life journey and the multiple identities it yields. This analysis is then compared to the often survival-oriented spirituality of many international Christians in South Korea, which is usually individualistic, self-defensive, and lacks a public dimension to the gospel. Ultimately,

this Gateway Spiritual Formation Project demonstrates a spiritual formation that contributes to making individual faith more public and multicultural.

It leads to the second major foundation of this paper: the biblical foundation. The Bible describes the church as having a public nature, formed by believers gifted by the Spirit for the common good. The core of this project is the demonstration in 1 Corinthians 12:4-14, the text of this thesis, that the spiritual gifts are not personal possessions but gifts of the Spirit for the common good. The Apostle Paul addresses these words to Christians living in the multicultural, economically stratified society of Corinth at the time, and they reflect the identity, social exclusion, and economic hardships faced by international Christians in South Korean society. In this passage, Paul asserts that all Christians, regardless of race, status, or background, are integral to the body of Christ, and that the gifts and ministry of the Spirit are inherently communal and public. This assertion forms the biblical foundation for this text and project.

The third part of this paper, the historical foundation, provides historical evidence for this claim. The Azusa Street Revival, examined in depth in this chapter, clearly demonstrates how the work and gifts of the Holy Spirit broke down social barriers and brought about global transformation. African-American Christians, who faced discrimination and oppression at the time, experienced a mighty revival under the ministry of William J. Seymour, demonstrating racial reconciliation, intercultural unity, economic transformation, and a new missionary movement. It led to the global expansion of Pentecostalism and broad public engagement. These historical examples support the central thesis of this research that the work and gifts of the Holy Spirit are never confined to the individual but inevitably have a public and multicultural dimension. This historical

discovery offers significant implications for Korean Christianity, which is navigating a contemporary multicultural society.

The fourth part, the theological foundation, connects the biblical and historical insights of this paper to the framework of public theology. Public theology asserts that Christian faith concerns not only the inner life of individuals and churches, but also the church's engagement with the world's political, economic, and sociocultural contexts. Numerous great theologians throughout history, including Augustine, the Reformers, and Wesley, have laid the foundation for this public theology, while Pentecostalism and Charismatics offer a broader perspective. In particular, a modern theologian, Abraham Kuyper, established the public nature of Christian faith through the concept of sphere sovereignty. This concept has diverse implications for many contemporary global public issues, including those in the developing global South and for Christians from those countries. Therefore, learning about the public nature of the church in these countries is not simply an academic endeavor, but an essential process for missions in one's home country.

The fifth part of this paper revisits the biblical, historical, and theological foundations discussed thus far through an interdisciplinary lens. Drawing on Bryant Myers' theory of transformational development, a framework used in international development studies and social welfare, this paper analyzes how international Christians can engage with the public sphere and contribute to societal development rather than remain confined within themselves. Drawing on psychological, sociological, and cultural-anthropological analyses, this theory provides insights into poverty, decision-making, selfishness, and altruism. This model of transformational development demonstrates that

the personal, relational, and structural dimensions of marginalized international Christians in South Korea are interconnected, and that Christian transformation must address all three dimensions. Thus, through a holistic approach to transformation, this paper facilitates the transformation of identity and the establishment of a sense of calling, which constitute true transformation.

Therefore, the Gateway spiritual formation project is designed to integrate all these foundations. The six-week Gateway Spiritual Formation Project, targeting twelve international Christians from Eunpyeong Holiness Church, provided diverse and systematic methods for participants to move from personal spirituality to public spirituality. Through lectures, Bible reflections, small-group discussions, and prayer, the project helped participants recognize the public nature of faith and the church and to transform themselves and society. Specifically, quantitative surveys measured selfishness, altruism, and multicultural competence, while in-depth qualitative analysis was conducted through interviews. The results presented in the final chapter, Project Analysis, clearly demonstrate the project's effectiveness. Participants moved from protective isolation to communal responsibility, from individual spirituality to public spirituality, and from a shrinking monoculture to multicultural trust. Particularly, through the spiritual retreat held on the final day of the project, the Holy Spirit brought about a transformation that transcended language, culture, and economic circumstances. It was a realization of the analyses discussed above, biblical, historical, and theological.

Ultimately, this paper makes a single argument throughout all its chapters: the public nature of the church is essential, especially in a multicultural society, for Christian identity. And the Gateway Spiritual Formation Project is a highly effective way to

demonstrate to international Christians living in South Korea how to cultivate this public nature of the church.

CHAPTER ONE

MINISTRY FOCUS

Introduction

South Korean society is gradually becoming multicultural, and a large number of international Christians are moving to South Korea. A multiracial, multicultural country is one in which more than 5% of its members are foreigners. Indeed, South Korea has become a multicultural society in name and reality, and these international Christians are comprised of international students, immigrant workers, or marriage immigrants. However, most of them are not yet fully integrated into mainstream South Korean society and remain marginalized. In many cases, because their goal is survival and settlement in South Korea, their Christian faith is often focused on the individual and self-centered. As a result, most international Christian communities usually lack the public nature of Christianity.

In this situation, the Gateway ministry, pioneered by Pastor Hyuntaek Oh, takes the form of a missionary church and is engaged in a variety of public and multicultural missions domestically and internationally. The Gateway ministry carries out international development cooperation, multicultural social work, missions, and church ministries, and these are carried out through a missionary organization called Gateway International, a non-profit corporate called Gateway NewKorea, a publishing company called Gateway

Publishers, and various language worship services at a local church in Eunpyeong-gu, Seoul.

The Gateway ministry is possible through Pastor Oh's diverse academic training and ministry experience over the past forty years. Based on these facts, this Doctor of Ministry (DMIN) project proposes Gateway Spiritual Formation as a synergy that can develop international Christians' capacity for the public nature of Christianity in South Korea's multicultural society.

The first part of this chapter explains the Gateway ministry. Its history, ministries, organizational structures, and context will be presented. The second part describes the life of Pastor Hyuntaek Oh, the founder of the Gateway ministry and the researcher of this study, and his academic and ministry journey and capabilities. In the third part, the research's synergy is developed by analyzing the current situation of South Korean society, focusing on Christianity, Gateway's ministries, and Pastor Oh's capabilities. Then, the necessity and appropriateness of the Gateway spiritual formation are revealed. The last part will provide an overview of Gateway's spiritual formation.

Context

The Gateway Ministry

The Gateway ministry was launched in July 2021, by the grace of God, with very humble beginnings, through the establishment of a mission organization called Gateway

International. The Gateway ministry was founded with a small meeting between visionaries in a basement in Eunpyeong-gu, Seoul, South Korea, and is now responsible for overseeing around twenty ministries across four sectors in just over four and a half years: the international development cooperation sector, the multicultural social welfare sector, the mission sector, and the church sector.

The Gateway ministry's motto is to serve as a 'gateway' for those who want to engage in good works grounded in Christian values and teachings. Good work means various public social works, including missionary works in light of the Kingdom of God. To fulfill the motto, the Gateway ministry is grounded in three core values: cooperation, expertise, and service.[1] In this way, Gateway helps both young Koreans and international Christians do good work at home and abroad and supports various ministries across the four sectors. For this reason, The Gateway ministry's mission statement is to serve as a gateway for young people to engage in good work. Gateway's first vision statement is that young people who engage in good work receive professional education and training. Gateway's second vision statement is to provide professional and material support to those who are doing good work at home and abroad.

Geographic and Demographic Context of the Gateway Ministry

About the geographic description, The Gateway ministry is physically located in Eunpyeong-gu, Seoul. Eunpyeong-gu, Seoul, covers 29.7 square kilometers, making it the 6th-largest district among Seoul's 25 districts. Eunpyeong-gu, Seoul, is currently

[1] "Gateway International," Greetings, Gateway International, Accessed November 12, 2023, http://thegwi.org

home to 467,124 people. Although the Gateway ministry is located in Eunpyeong-gu, its ministry scope covers the world, including Kenya, Kyrgyzstan, Thailand, India, Romania, and other international communities in South Korea.

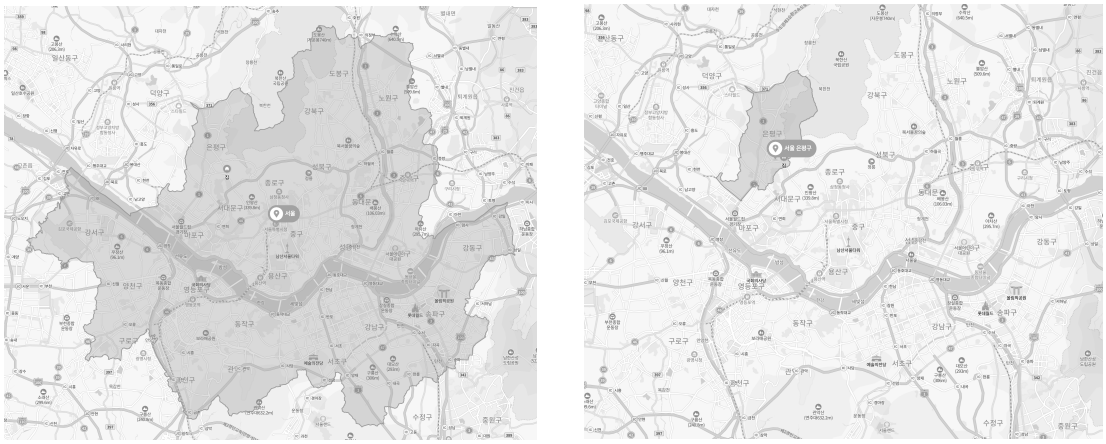

Figure 1. Map of Seoul and Eunpyeong-gu

In this manner, the number of foreigners staying in Korea has increased again since 2022, after COVID-19, and as of 2024, 2,650,783 foreigners are staying in Korea[2]. This number accounts for more than five percent of the total population. Additionally, the number of illegal foreigners is increasing, with 13,172 foreigners staying illegally as of 2022. And the number of refugees is 11,539. As such, the inflow of foreigners has risen rapidly in South Korea, and Korea became Asia's first multiracial and multicultural country by 2024. A multiracial, multicultural country is one in which more than five percent of its members are foreigners. Indeed, South Korea has become a multicultural

[2] "Immigration Statistics," Resident Foreigners, Ministry of Justice, Accessed February 12, 2025, https://www.moj.go.kr/moj/2412/subview.do

society in name and reality. As of 2022, there were 3,856 registered foreigners in Eunpyeong-gu, making it the 110th most populous area among 366 regions nationwide.

Regarding the demographic description of the Gateway ministry, it is not easy to set a demographic range, as it operates multiple ministries as an non-profit organization and as a missionary organization, and conducts ministry work with local churches. Currently, the Gateway ministry has a demographic distribution of eleven headquarters employees and approximately 41,250 beneficiaries (40,397 overseas beneficiaries and 853 domestic beneficiaries).

Nonetheless, the number of international Christians within the Gateway ministry, who will be the target of this DMIN project, is approximately 120. Most of them are international Christians involved in mission or church ministry through Gateway Ministries, and most attend Eunpyeong Evangelical Holiness Church's English, Chinese, and multicultural services. Looking at the Gateway Ministry members by nationality, there are about fifteen people from Nagaland, India, about five people from mainland India, about ten people from mainland China, and about ten people from Korean Chinese. In addition, there are about five people from the Philippines, five from Vietnam, and five from Mongolia. In addition, there are about two to three people from the US, Australia, Brazil, Cameroon, and Ethiopia. And there are also one or two Japanese, Dutch, and German people. Most of them came to South Korea to study or work, immigrate through marriage, or do missionary work.

Most of these international Christians live in the Eunpyeong-gu area and attend Gateway's ministry and worship services. There are many seminary students in particular, as Seoul Christian University is located very close to Gateway's ministry.

Seoul Christian University is one of the schools that has experienced rapid enrollment growth since the 2020s, intensively recruiting international students after overcoming various operational difficulties over the past decade. Additionally, Eunpyeong-gu is one of the areas where many foreigners prefer to live, as it offers relatively affordable housing in Seoul. Many foreigners prefer semi-basements because they are cheaper, and Eunpyeong-gu is one of the districts with many semi-basement houses built before 2000. For reference, in Seoul, it has been prohibited to build semi-basement housing since 2000.

Due to economic, geographic, and educational factors, many foreigners live in Eunpyeong-gu, especially international students and seminarians. And they live relatively complicated lives economically. Most of them are not yet fully integrated into mainstream South Korean society and remain marginalized. In many cases, because their goal is survival and settlement in South Korea, their Christian faith is often focused on the individual and is self-centered. As a result, most international Christian communities usually lack the public nature of Christianity. These are the primary targets of the Gateway ministry and the subjects of this DMIN project.

History, Ministry, and Structure of the Gateway Ministry

The Gateway ministry was founded by Pastor Hyuntaek Oh, who had experience in international development cooperation, social welfare, missions, and church ministry, upon returning to South Korea after studying abroad in the United States. These diverse experiences ultimately became the four ministry sectors of the Gateway ministry:

International Development Cooperation (IDC), Multicultural Social Welfare (MSW), Mission, and Church.

As of 2026, the Gateway ministry operates four organizations: a non-governmental organization, Gateway International; a non-profit legal corporation, Gateway NewKorea; a worship team, Gateway Brides; and a publishing company, Gateway Publisher. It also operates two centers, Gateway Center and NewKorea Center, and collaborates with Youth With A Mission (YWAM) Korea and Eunpyeong Evangelical Holiness Church.

Table 1. The Gateway Ministry

<table>
<tr><td colspan="4">Gateway's Four Ministry Sectors</td></tr>
<tr><td>International Development Cooperation</td><td>Multicultural Social Welfare</td><td>Mission</td><td>Church</td></tr>
<tr><td colspan="4">Gateway's Organizations</td></tr>
<tr><td>Gateway International</td><td>Gateway NewKorea</td><td>YWAM Gateway</td><td>Eunpyeong Evangelical Holiness Church</td></tr>
<tr><td colspan="2">Gateway Publisher</td><td colspan="2">Gateway Brides (Worship)</td></tr>
</table>

Pastor Oh did not intend to turn the Gateway ministry into such diverse forms from the beginning. He initially gathered people to establish a South Korean branch of YWAM International, the organization where he served for a long time. While researching launching an international YWAM branch, he encountered various difficulties and eventually realized he had to establish an independent organization first. In this way, Pastor Oh established an independent organization, Gateway International, and registered it with the local tax office in Eunpyeong-gu, Seoul. Then, he launched YWAM Seoul Gateway under Gateway International and registered it as a branch of

YWAM Korea. Because of this special historical background, the Gateway ministry had a very missionary identity and character from the beginning.

Gateway International was initially a simple organization that supported international development sites in Kenya, India, Kyrgyzstan, Thailand, and Uganda. All of these areas were areas where the founder, Pastor Oh, had been active for the past ten years. Currently, South Korea's international development sector is growing rapidly, so Gateway International has joined this trend and is operating by receiving donations from various sources. At the same time, to maintain its identity as a YWAM branch, Gateway International mobilized staff from the YWAM International network and offered staff training in connection with nearby YWAM branches of YWAM Korea. Like all other organizations, Gateway began as a small spark in God's providence.

When Gateway International entered 2022, its ministry began to expand in many ways. In particular, the ministry began to diversify after the founder Pastor Oh became the pastor in charge of the International Ministry Committee at Eunpyeong Evangelical Holiness Church, one of the largest churches in the Northwestern part of Seoul. Eventually, the Gateway ministry found itself in a situation where it needed to become a more formal organization so that it could be registered as an official mission organization with the Korean Association of Independent Churches and Missions (KAICAM), the most significant mission association in South Korea. Also, the Gateway ministry signed a contract for a four-story building with eleven rooms in Sinsa-dong, Eunpyeong-gu, Seoul. It began operating the Gateway Center, which includes meeting spaces, office space, and staff lodging.

Starting in 2023, the Gateway ministry began focusing on projects that aligned with its identity. The Gateway ministry's identity lies in its 'gateway.' First, it is a gateway to the overseas world, and that path is international development cooperation. In 2023, the Gateway ministry was operating projects in Kenya for radio broadcasting and education, online English education for Syrian refugees in Turkiye, a daycare center in Kyrgyzstan, and a soccer school in Thailand.

The second identity is a gateway into South Korea, and the channel is multicultural social welfare and the ministry for North Korean defectors. In 2023, the Gateway ministry carried out activities such as supporting international students, providing English education for multicultural youth, leading a Sunday Bible class at DMZ (De-Militarized Zone) Church, and visiting the DMZ with international Christians.

The final identity as a gateway is the gatekeeper. In other words, it provides training and resources to participants in gateway ministries. In fact, the Gateway ministry carried out training projects such as youth school, English school, staff education, missionary training, and short-term missionary travel.

In this way, the Gateway ministry carried out multiple ministries across various cultures and countries until 2023. But despite such multiplicity, the core literally lies at 'gateway,' a gateway connecting churches, missionary organizations, and non-profit organizations, a gateway connecting South Korea and North Korea to overseas countries, and a gateway for those who participate in that gateway.

Entering 2024, The Gateway ministry has divided its ministries into four sectors to handle the expanded ministry better. The first sector is the International Development Cooperation (IDC) ministry, which supports overseas development sites. Among these,

the Gateway ministry directly operates the Hosanna Radio Broadcasting Station in Kenya. Gateway International established a broadcasting station in the Narok region of Kenya, opened a branch, and hired one branch manager and four announcers to broadcast Christian radio programs. In addition, Gateway's IDC supports existing development sites in Turkey, Kyrgyzstan, Romania, and India.

The second sector is Multicultural Social Welfare (MSW), which is a ministry that serves foreigners and multicultural families living in South Korea. The Gateway ministry mainly serves international students through MSW and runs a scholarship program for youth from multicultural families.

The third sector is the mission sector, which primarily works in conjunction with YWAM to conduct various training programs, worship services, and prayer meetings. In particular, Gateway International and YWAM Seoul Gateway have been preparing for New Korea ministries since 2024 and have also been actively engaged in missions related to North Korea and unification issues. In addition, the Gateway ministry established Gateway Publisher to publish Ph.D. theses and dissertations written by international students with high missionary insight.

The last sector is the church sector, where the Gateway ministry oversees the international ministry of Eunpyeong Evangelical Holiness Church and operates English-, Chinese-, and Korean-language multicultural services. Beyond simply cooperating with church ministries, the Gateway ministry is actively working to ensure that ministries with the Gateway identity are carried out within the largest megachurch in the northwest region of Seoul by deploying pastors and evangelists from the Gateway ministry. In this

way, the Gateway ministry has been operating more than twenty ministries divided into four sectors since 2024: IDC, MSW, Mission, and Church.

As of 2025, the Gateway ministry established a non-profit legal corporation under the Ministry of Gender Equality and Family of the Republic of Korea to further expand its public ministry, naming it Gateway NewKorea. In addition, the Gateway ministry established the New Korea center in a commercial building one minute from the Gateway center, where the corporation's office is located, and where various national public projects are being prepared.

Furthermore, the Gateway ministry launched a worship team, Gateway Brides, in the second half of 2025, and offers weekly multilingual worship services in the northwestern part of Seoul to embrace more Korean and International young Christians into the Gateway ministry.

In conclusion, in 2026, the Gateway ministry operates a missionary organization, Gateway International, a non-profit legal corporation, Gateway NewKorea, a publishing company, Gateway Publisher, and a worship team, Gateway Brides. It also operates the Gateway center and the New Korea center and collaborates with YWAM Korea and Eunpyeong Evangelical Holiness Church.

Ministry Journey

The founder of the Gateway ministry, Pastor Hyuntaek Oh, has been living a dynamic life. His life began with a vow to God, forced by his parents, and has been in constant conflict for the past forty-two years between a life as a pastor and one pursuing

worldly success. His two identities constantly clashed, causing problems at every crucial moment in his life. But where the problem was significant, God's grace was also great. Even in moments of extreme marital conflict and when he wanted to give up on life, God's grace faithfully guided him. In the end, God did not abandon him for a single moment and helped him grow into a professional in both areas: church pastoral ministry and public affairs. Currently, he is active in all three areas: non-profit organization, mission organization, and church ministry.

Dual Identity between Pastor and Public Servant

One thing that has had the most significant impact on Pastor Oh in his spiritual journey, more than anything else, is his birth. He was a baby born with a vow made by his parents to serve God. In other words, he was assigned to serve God before he was born. However, the parents would not have known that such a vow, grounded in their faith, would have such a negative impact on Pastor Oh's life.

His life was always filled with anger at not being able to live the way he wanted, and he was always interested in success in the world rather than in a life in the Christian religion. For this reason, he spent his youth in two ways: living as a good boy at church and in front of his parents, but living violently at school and in society. Even though he lived a double life in the world, he always had a warm heart for caring for others and for society. In particular, he had a great heart for the poor, destitute children living in Africa and Southeast Asia. So, if there was an event like fasting and fundraising for World Vision, he actively participated.

In his young adult period, he seemed to have found a compromise between his identity as a servant of God and his desire to succeed in the world. While majoring in international relations and sociology, he sought ways to glorify God as a servant of God through these studies. He wanted to address global poverty by becoming a professional diplomat or working for an international organization such as the United Nations. As a result, he achieved excellent results in academics and various extracurricular activities. Perhaps because of the inner stability he found, his spiritual life also became more stable. Through Campus Crusade for Christ (CCC) activities at college and young adult group activities at church, he developed spiritual leadership and a general sense of spirituality.

However, it seemed like the time had come. When he graduated from college, he had no choice but to go to seminary. Nevertheless, he resisted again and eventually went to graduate school to study Public Policy. At the same time, he tried to reassure his parents that he would soon attend a seminary under better conditions. And by God's grace, he entered the denominational seminary the very next year on a full scholarship. So, he ended up studying all day as a seminary student and in the evening as a public policy graduate student. Then, he finally became an assistant pastor.

The thing that had the most significant influence on his life was his marriage. His dual identity has always caused problems in his life, especially in his marriage. His marriage proceeded in the form of maximizing his dual identity, following extreme conflicts, and resolving the issues. Because of the conflicts in his marriage, he could not pursue full-time ministry as a pastor, nor could he succeed in public affairs.

Furthermore, God intervened in his life by repeatedly blocking and opening. God twice blocked his path to becoming a Ph.D. in Public Affairs. And what followed after

the two were blocked was always marriage discord. However, God never allowed divorce in his life and protected his marriage. And through decisive intervention, God once again placed him in the position of pastor. However, the current position as a pastor is not that of an ordinary pastor, but rather that of a missionary, a non-profit organization leader, and a church caretaker, reflecting his dual identity.

Various Academic and Professional Experience with Dual Identity

His academic development has been balanced between studies in Christian ministry and in public affairs due to his dual identity. Typically, a pastor has two master's degrees (M.Div. and Th.M.), and a social worker also has two master's degrees (M.S.W. and M.A.). However, he has all four master's degrees. Although he repeatedly failed to obtain a doctoral degree, he conducted world-class in-depth research on Theology, Missiology, and social development, etc., and was even appointed as an adjunct professor at a prominent seminary in the U.S.

His professional development, like his dual identity and dual expertise in academics, has evolved into two areas: Christian ministries and public affairs. Strangely enough, against his will, the first paid job he had was as an assistant pastor. As soon as he entered the seminary, he began serving a young adult ministry at a mega church in his denomination. He managed people who first joined the church's young adult group and helped about eighty people settle down in two years. Not only did he do a better job of church ministry than he thought, but he also had a gift for quantitative growth. He also led mission teams overseas and domestically every year and performed short-term missions in Nepal, Myanmar, and various domestic mission fields.

His second professional job was as a staff member of YWAM International. He did not intend to become staff at a mission organization from the beginning, but for a time, he lived as a missionary due to marriage problems. The missionary job suited him better than he thought. The countries where he lived and worked as a YWAM staff were China, Central Asia, Norway, South Africa, Cambodia, England, Uganda, the United States, and Haiti. He traveled to almost every continent and experienced various ministries. Most of the work he did in those countries was project-based, and most of those projects focused on social welfare and community development. Additionally, the beneficiaries of most projects were often young people.

When he went to the United States after working as a YWAM staff, he again worked in the young adult ministry at a Presbyterian church in the U.S. At this time, the young adult group was bilingual, speaking English and Korean. In addition, the church had a significant degree of multicultural ministry, and not only did it do multicultural ministry, but the entire church was run on a multicultural basis. The church comprised four racial congregations: the American, Hispanic, Korean, and Japanese congregations, which ran the church organically. The church held a pastor's meeting altogether, and elders' sessions were held with all congregations. Each committee also set quotas for each race and organized them appropriately. Although they had separate worship services at different times, however, they also often held joint worship services.

His next professional job in the United States was at a seminary. He worked as an adjunct professor and administrative staff member in charge of international communications. As an adjunct professor, he taught courses on Theology of Mission, Globalization and Poverty to Korean pastors and missionaries. His becoming an adjunct

professor was quite accidental and a blessing from God. The seminary had to deliver English classes by famous professors to Korean students, but school regulations prevented him from being hired simply as an interpreter, so the school gave him an adjunct professorship. However, since the leading professors in charge were older, they taught only a few classes and handed the rest over to Pastor Oh. So, not only did he teach Korean courses, but he also worked as an employee in charge of multicultural communication within the school.

When he returned to South Korea, he immediately founded and began running the Gateway ministry. But since he could not make a living from his new organization, he got a half-time job as a project team leader at an international education organization. He joined a mission universities association called PAUA (Pan Asia, Africa, and America Universities Association) and took on the position of director. In this way, he returned to South Korea and actively engaged in various public affairs, especially in the education mission. Now, the Gateway ministry has settled down and expanded its scope to include international development projects and domestic multicultural social welfare projects, so that pastor Oh focuses only on Gateway ministries.

In addition, he now oversees the International Ministry Committee at the mega church and currently works as a part-time pastor on weekends. Moreover, in cooperation with the YWAM Korea headquarters, he manages various training programs for the missional church. As a result, Pastor Oh experienced many different academic and professional developments. His pastoral experience is primarily focused on young adult ministry; he also has experience in multicultural ministry, public mission ministry, and international student ministry. Apart from pastoral ministries, he has also served as a

project team leader and director of a non-profit organization, and as a professor at a seminary.

In conclusion, his dual identity, wandering life, and various hardships he experienced enabled him to gain a range of professional experiences. This was God's special grace and plan, and it is quite different and unique from other people's career development.

Developing the Synergy

This section proposes the Gateway spiritual formation for international Christian young adults in South Korea based on the public nature of Christianity as the synergy between Gateway ministry's context and Hyuntaek Oh's personal development. Then, the synergy would be developed and realized as the Gateway spiritual formation project, and for this DMIN project.

Background of the Synergy

As revealed in the contextual analysis chapter, the current foreign population in Seoul is rapidly increasing. In particular, the population of international students coming to South Korea is rapidly increasing. On the contrary, the number of Christian young adults in South Korea is decreasing exponentially. The current evangelization rate among young people in South Korea is about 3%, comparable to that of unreached people groups

overseas.[3] In this way, while the international Christian population is increasing, the population of South Korean Christian young adults is decreasing.

However, one of the big problems is that these international Christians are alienated from Korean society and are unable to enter the mainstream culture. This phenomenon is also present within the church and Christian sectors. There are many reasons for this, but if one looks for the reasons among international Christians, it is because their Christian faith life is too individualistic, self-centered, and isolated.

In this situation, many South Korean church pastors and scholars are suggesting the public and multicultural nature of Christianity as a way to overcome such changes in contemporary South Korean society.[4] The idea is to use the public and multicultural nature of the church to reach out to both South Koreans and foreigners in a missionary way and to embrace young people.

In this context, this paper argues that developing the capacity of the public nature of Christianity for international Christians provides timely opportunities for both Pastor Oh and the Gateway ministry. Firstly, this is an excellent opportunity for Pastor Oh, who has been carrying out young adult ministries in various contexts and international student ministries in South Korea. Secondly, it is also a good opportunity for the Gateway ministry, which is engaged in various public and multicultural ministries, international development cooperation ministries, social welfare ministries, and unification ministries, for its main identity.

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[3] "Young Adult Evangelization rate 3%," Christian Daily, Accessed Dec 11, 2023.

[4] SeokJae Jeon, "Task and Prospect of the Mission of Korea Church in Post Corona Era," *Theology of Mission*, no. 68 (2022): 208-235, 10.14493/ksoms.2022.4.208.

Despite pastor Oh's diverse experience and Gateway's timely ministries appropriate for contemporary society, there is currently no program that can train international Christians in these fields: the public and multicultural nature of the church. This is not only absent in the Gateway ministry but also absent in South Korean Christianity in general. Many churches argue that the church's public and multicultural nature should be emphasized, but there is no specialized program that properly trains international Christians to do so. In addition, the Gateway ministry and pastor Oh have extensive experience in such ministry and are currently working hard, but they also lack a program with a strong theological and philosophical foundation and a well-organized curriculum.

Considering these changes in contemporary society, pastor Oh's rich academic and practical experience in these fields, Gateway Ministry's relevant expertise, and the needs of South Korean churches, the project Gateway Spiritual Formation is expected to yield great synergy. Furthermore, this project aligns perfectly with the goals of the Missional Church and Education cohort in the Doctor of Ministry program at United Theological Seminary.

Feasibility and Potential of the Synergy

The feasibility of this synergy is very high because Pastor Oh has four master's degrees related to the public and multicultural nature of Christianity, and currently has decision-making authority at the organization as the chief executive officer (CEO) of the Gateway ministry.

As seen in pastor Oh's spiritual biography, pastor Oh holds master's degrees in social work, international development, Theology, and intercultural studies (missiology). Among these, the master's degrees in social work and international development are related to the public nature of Christianity. In addition, he attended an international student church in England and served in a multicultural church in the U.S. And he is currently in charge of international student ministry and multicultural ministry in South Korea. These experiences relate to the church's multicultural nature.

Furthermore, the Gateway ministry is an organization created to carry out Christian public ministries, and Pastor Oh is its founder and CEO. Therefore, he can set the institution's direction and define its theology and philosophy. Therefore, given pastor Oh's various master's degrees, extensive experience in public service and multiculturalism, and his current position at the Gateway ministry, the chances of success for this synergy and this project are pretty high.

In this manner, this synergy is expected to have powerful potential across a variety of fields. First, this synergy will serve as a key guide for this DMIN project. This synergy will play a key role in all future research, including historical, theological, and field research, and will unify the direction of this project.

Second, this synergy will help clarify and maximize the individual capabilities of Pastor Oh and the direction of the Gateway ministry. Since he is turning forty, he has experienced so many different things that his life can easily become busy and complicated. Additionally, because the Gateway ministry is engaged in four areas of ministry at once, its energy can be dispersed. This synergy will bring together diversity and complexity sharply and clearly.

Lastly, when this synergy is produced as a spiritual formation program through this project, it can make an essential contribution to the South Korean church as a whole. As seen above, the public and multicultural nature of the church are among the most urgent issues the South Korean church must prepare for, face, and address. Given that there has been no ministry similar to the Gateway spiritual formation to date, and that there have been no systematic curriculum-based educational materials and programs, if this synergy is revealed through this project, it will play an essential role in the South Korean church.

When looking comprehensively at these complex points, the Doctor of Ministry project's guide, pastor Oh, and Gateway's direction setting, and contribution to the South Korean church, this synergy should be developed through this project.

General Nature and Content of the Project

The general nature of this project is to lay the foundation for a type of missional church education called Gateway Spiritual Formation. The target of the education program is international Christian young adults in South Korea, and the focus is on the public and multicultural nature of the church. Therefore, this project is not the creation of an educational program itself, but rather one that addresses theology, history, and social science, among other subjects, which will serve as the basis for spiritual formation. Nonetheless, this project could also study some educational curricula.

Since the general nature of this project is to lay the foundation for a spiritual formation program, its content is balanced between theoretical and practical approaches.

For this reason, the content of this project is expected to include historical, theological, social scientific, and cross-cultural research. However, this study will not be a vague theoretical study but will accurately reflect the current situation of multicultural society in South Korea and focus on the public nature of the church as its main content. In particular, it will actively reflect international development and social welfare, which were Pastor Oh's major fields, and will also address public issues such as multicultural South Korean society in depth. However, to prevent the field from becoming too dispersed, this study will focus only on the Gateway ministry's current and anticipated future ministries. Importantly, the scope and extent of this study will be well aligned with the requirements of the Doctor of Ministry's cohort, Missional Church and Education for Korean Ministries.

Conclusion

This chapter clarified the ministry focus of the DMIN project by locating Gateway Spiritual Formation within the accelerating multicultural reality of South Korea and the specific needs of international Christians who remain socially and ecclesially marginalized. As the foreign population surpasses the threshold that marks a multicultural society, many international Christians continue to live with economic pressure, limited social integration, and a faith that easily becomes privatized and self-protective. This context reveals a central ministry problem: international Christian communities often lack the public and multicultural dimensions of Christian discipleship needed to participate meaningfully in Korean church life and to witness credibly within a diverse society.

The chapter also presented Gateway Ministry as a uniquely positioned ministry ecosystem to address this problem. From its humble beginnings in 2021, Gateway has developed into a multi-sector ministry operating across international development cooperation, multicultural social welfare, mission training, and local church-based multicultural worship. Its organizational structure—spanning Gateway International, Gateway NewKorea, Gateway Publisher, Gateway Brides, and its partner networks—provides an existing platform where public and multicultural practices are already being attempted, refined, and scaled. The demographic profile of Gateway's international Christian community further confirms the project's feasibility: a defined population of international Christian young adults is already connected through worship services, training, and community life.

In addition, the chapter argued that the life journey of Pastor Hyuntaek Oh forms a key part of the project's "synergy." His dual formation in theology and public affairs, extensive cross-cultural ministry experience, and leadership authority within Gateway enable this project to be both academically grounded and practically implementable. The convergence of (1) the urgent ecclesial need in South Korea, (2) Gateway's concrete ministry capacities, and (3) the researcher's unique preparation provides a strong rationale for developing Gateway Spiritual Formation as a missional education initiative that can cultivate public faith and multicultural competence among international Christians.

Accordingly, this chapter concludes that Gateway Spiritual Formation is both necessary and feasible as a DMIN project. It offers a focused way to integrate Gateway's diverse ministries around a coherent formational purpose, while also contributing to the

broader South Korean church by providing a rare, curriculum-based pathway for training international Christians toward public and multicultural discipleship. The following chapters will build the biblical, historical, theological, and interdisciplinary foundations required to design and evaluate this formation process.

CHAPTER TWO

BIBLICAL FOUNDATIONS

1 Corinthians 12:4-14

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. For just as body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body– Jews or Greeks, slaves or free– and all were made to drink of one Spirit. For the body does not consist of one member but of many. (ESV)[1]

Introduction

The city of Corinth, as described in the Apostle Paul's letter 1 Corinthians, and Seoul, South Korea, in the 2000s, are similar in many ways. According to Garland, Corinth was a city filled with people's desire for economic and social upward mobility. But unfortunately, it was a city where many people lived in poverty at the same time.[2] In

[1] Unless otherwise indicated, all Scripture quotations are from the Holy Bible, English Standard Version, copyright © 2016 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

[2] David E. Garland, *1 Corinthians* (Grand Rapids, MI: Baker Academic, 2003), 23.

addition, Corinth attracted numerous immigrants from all over the Mediterranean. In other words, it was a city with a highly multicultural environment.[3] Considering these points, one can argue that the urban environment of Corinth was very similar to Seoul, South Korea, 2000 years later. Seoul, South Korea, in the 2000s, is also free and wealthy, but it faces many problems, including poverty, and is rapidly becoming a multicultural society. For these reasons, the issues presented in 1 Corinthians illustrate the difficulties of the South Korean church, which is currently wealthy but faces a wide economic gap and a multicultural society.

In fact, 1 Corinthians itself is a very theological book. In particular, Paul develops his theology of gifts in this letter. The Apostle Paul wrote 1 Corinthians while developing his theology as an apostle in the church of Ephesus.[4] Furnish argues that 1 Corinthians is a very theological book and contains the Apostle Paul's deep theological concerns about Christians and the church.[5] Therefore, it is impossible not to be theological when exegesis of 1 Corinthians. Nevertheless, rather than examining only theology, it is necessary to study the letter as it is to understand the original meaning of the letter. If it is overly focused on theology, it can skip essential background knowledge, such as the situation in the city of Corinth in relation to the church, so it is necessary first to study this letter as a letter in itself.

So, this paper will exegesis this letter through two lenses. First, this paper will focus on the city of Corinth and the situation of the Corinthian church. By doing so, this

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[3] Craig S. Keener, *1-2 Corinthians* (Cambridge, UK: Cambridge University Press, 2005), 7.

[4] Victor Paul Furnish, *The Theology of the First Letter to the Corinthians* (Cambridge, UK: Cambridge University Press, 1999), 1.

[5] Furnish, *The Theology of the First Letter to the Corinthians*, 12.

paper seeks to examine why the Apostle Paul brought up the story of gifts and argued for the common good. Secondly, this paper will discuss the diversity and unity in the Apostle Paul's argument regarding the multicultural situation.

According to many scholars, 1 Corinthians 12:4-11 constitutes one periscope, and verses 12-14 can be seen as the beginning of another new periscope. Nevertheless, this paper will exegete verses 4-14 as a group because they show the Apostle Paul's intention regarding gifts in diversity and unity for the common good. By exegesis of Corinthians 12:4-14, this paper seeks to examine the Corinthian church and its gifts in relation to diversity, in other words, multiculturalism, and unity for the common good. Here, Multiculturalism means the acceptance of diverse cultural values within a society.

There are six sub-headings in this periscope: 1) Background of First Corinthian, 2) Varieties of Gifts, Services, and Activities (12:4-6), 3) The Common Good (12:7), 4) Manifestations of Spiritual Gifts (12:8-10), 5) The Source and Energy of Spiritual Gifts (12:11), 6) The Body: Diversity in Unity (12:12-14).

An Exegesis of 1 Corinthians 12:4-14

Background of First Corinthians

As the second-longest letter after the letter to the Romans, First Corinthians has several essential features within the Pauline letters. Mainly, First Corinthians contains many theological and paraenetic sections in a series of letters from the Apostle Paul to

the church. Therefore, it is crucial to review general information about the letter, such as the authorship, geopolitical background, and the church's situation.

According to German scholar Werner Georg Kümmel, "the genuineness of I Cor is not disputed."[6] Although this letter raises serious questions about its integrity and unity, almost all scholars do not dispute its authorship by the Apostle Paul.[7] Indeed, First Corinthians is one of the four pillars of epistles.[8]

David W.J. Gill summarizes the occasions of 1 Corinthians "to respond to information that there had been quarrels in the church." and "to prepare for a visit from Timothy and Paul himself." Also, he suggests the letter's key themes as "the impact of the Christian gospel on the life of the Christian" and "The ordering of the local church."[9] In this manner, the letter addresses how to live as a Christian who has the power of the Gospel, especially in the church amid the various issues in Roman Corinth.

Because the Corinthian church was located in the Roman city of Corinth, it was a place that needed the power of the gospel more than any other at the time. The city of Corinth was ideally located as a thin land bridge between the Peloponnese and mainland Greece. Therefore, Corinth was a natural crossroads for land and sea traffic. Originally, Corinth was a major city in the Achaean League and had rebelled against Rome, so Rome completely destroyed Corinth. After 102 years in ruins, Corinth began to be rebuilt under

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[6] Werner Georg Kümmel, *Introduction to the New Testament,* trans. H. C. Kee (Nashville, TN: Abingdon, 1975), 275.

[7] Stanley E. Porter, *The Apostle Paul: His Life, Thought, and Letters* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2016), 216.

[8] Ferdinand Christian Baur, *Paul the Apostle of Jesus Christ: His Life and Work, His Epistles and His Doctrine* (Peabody, MA: Hendrickson, 2003), 268-320.

[9] David W. J. Gill and Moyer V. Hubbard, *1 and 2 Corinthians* (Grand Rapids, MI: HarperCollins Christian Publishing, 2011), 33.

a policy decided by Julius Caesar just before his death. In this manner, people began to return to Corinth, and this redevelopment took the form of Roman urban planning, architectural styles, political organization, and ethics, overlaid on the foundation of Greek culture.[10] Julius Caesar intentionally made the freeman class the city's prominent residents. For this reason, the city's population grew rapidly by allowing immigrants from all over the Roman Empire to become free citizens.

The city of Corinth soon became wealthy and multicultural. Especially during the time of the Apostle Paul, the city had already become famous for its affluence. Many people flocked to Corinth to pursue commercial endeavors, and their upward social mobility became increasingly severe. "The favorable economic climate attracted settlers from all over the empire who could work their way up the social ladder."[11] Moreover, during the time of the Apostle Paul, Corinth had already become a multicultural city. Free people from Rome, native Greeks from Corinth, and various immigrants from across the Roman Empire lived together there. In the time of the Apostle Paul, the population of Corinth exceeded tens of thousands, and it was "ethnically, culturally, and religiously very diverse population."[12]

Gill and Hubbard summarize the essential facts of the city of Corinth as below:

> Population: Approximately 100,000 (80,000 colony, 20,000 territorium).
> Religion: Patron deity Aphrodite; major sanctuary of Poseidon at nearby Isthmia; numerous other deities worshiped.
> Port city.

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[10] Garland, *1 Corinthians*, 22.

[11] Garland, *1 Corinthians,* 23.

[12] Furnish, *The Theology of the First Letter to the Corinthians*, 2.

Seat of the Roman governor for the province of Achaia.[13]

The church of Corinth was built here after the Apostle Paul visited Macedonia and Athens, as shown in Acts 18. In this case, the Apostle Paul would have departed from the port of Piraeus in Athens and arrived at Cenchrea, the eastern port of Corinth, because the land route was not easy.[14] The Apostle Paul stayed here for about eighteen months, and among the early church members were Priscilla and Aquila. According to Craig De Vos, among the many people in Corinth at the time, the Jews constituted a robust community and were therefore "well integrated and on good terms with the wider community."[15] Nevertheless, the Jews were already so much Romanized that C. K. Williams argues they "felt themselves to be Roman."[16] In this way, the Jews in Corinth were already undergoing significant Romanization and secularization in commerce and society when the Apostle Paul arrived.

Moreover, Corinth's spiritual background was never friendly toward Christians. Corinth was the "city of the god Aphrodite," as the second-century A.D. Roman orator Favorinus of Arles (in southern France) emphasized and praised it.[17] Indeed, the

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[13] Gill and Hubbard, *1 and 2 Corinthians*, 35.

[14] Gill and Hubbard, *1 and 2 Corinthians*, 41.

[15] Craig S. De Vos, *Church and Community Conflicts: The Relationships of the Thessalonian, Corinthian, and Philippian Churches with Their Wider Civic Communities* (Atlanta, GA: Scholars Press, 1999), 187.

[16] C. K. Williams, "The Refounding of Corinth: Some Roman Religious Attitudes," in *Roman Architecture in the Greek World,* ed. S. Marcready and F.H. Thompson (London, UK: Society of Antiquaries of London, 1987), 31.

[17] Gill and Hubbard, *1 and 2 Corinthians*, 39.

Corinthians church was quite influenced by the secular, multicultural, and multi-religious influx.

In this context, there were various issues within the church of Corinth. Approximately eleven problems appear throughout 1 Corinthians, ten of which are behavioral and only one is theological. The theological issue was about the resurrection of Jesus. But although the majority of the problems were behavioral issues, the Apostle Paul's most significant concern was the theology behind those actions.[18] That is one of the reasons why the letter is so much theological.

Archibald Robertson and Alfred Plummer organize the events that caused the Corinthian church to experience problems in order as follows:

> (1) St Paul leaves Corinth with Aquila and Priscilla and finally settles at Ephesus.
> (2) Apollos continues the work of the Apostle at Corinth.
> (3) Other teachers arrive, hostile to the Apostle, and Apollos leaves.
> (4) St Paul pays a short visit to Corinth to combat this hostility and other evils, and fails.
> (5) He writes the letter mentioned in I Cor. ch. 9.
> (6) Bad news arrives from Corinth brought by members of Chloe's *familia*, perhaps also by the bearers of the Corinthians' letter, and by Apollos.[19]

Many scholars analyze the problems of the Corinthian church as problems of secular social values that have infiltrated the church. Bruce W. Winter argues that "the problems which arose subsequent to Paul's departure [from Corinth] did so partly because the Christians were 'cosmopolitans', i.e., citizens of this world and, in particular, citizens or

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[18] Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014), 5.

[19] Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (New York, NY: Charles Scribner's Sons, 1911), 38.

residents of Roman Corinth," and thus "the primary influences on the responses of the Christians were derived principally from *Romanitas*."[20] In the same manner, Ralph Terry argues that "most, if not all, of the problems which Paul discusses in 1 Corinthians can be attributed to the influence of the Corinthian cultural setting on the Christians there."[21] Like this, most scholars view the problems of the Corinthian church as problems of secular culture with wealth and multiculturalism.[22]

Among the various problems, the first half of 1 Corinthians 12, the main text of this paper, addresses the Apostle Paul's responses to issues arising from spiritual gifts. In particular, 1 Corinthians 12:1-11 discusses "varieties of Spiritual Gifts," and verses 12-31 discuss "unity of the Body through Diversity."[23] So now, this paper concludes the general background information on 1 Corinthians and begins to exegete verses 4 to 14 in earnest.

Varieties of Gifts, Services, and Activities (12:4-6)

These opening sentences provide the theological background for the following passages. Each sentence begins with the phrase 'varieties of' and ends with 'same', clearly showing where the Apostle Paul's emphasis lies: diversity and unity. In terms of diversity, each sentence is connected to each person of the Trinity: gifts–Spirit,

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[20] Bruce. W. Winter, *After Paul Left Corinth: The Influence of Secular Ethics and Social Change* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001), 27–28.

[21] Ralph. B. Terry, *A Discourse Analysis of First Corinthians* (Dallas, TX: Summer Institute of Linguistics, 1995), 57.

[22] Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2010), 4.

[23] Derek R. Brown and E. Tod Twist, "1 Corinthians," in *Lexham Research Commentaries*, ed. John D. Barry and Douglas Mangum (Bellingham, WA: Lexham Press, 2013), chap. 1 Co 12:1-11.

service–Lord, activities–God.[24] In terms of unity, however, the Apostle Paul repeats the word 'same' to emphasize that various gifts and ministries come from one source, the triune God. In this manner, Gordon Fee argues that "[t]hus the unity of God does not imply uniformity in gifts; rather, the one and only God is responsible for the variety itself".[25] Therefore, one can read these verses through the lens of 'gifts in diversity and unity.'

From a different angle, those words can be interpreted as emphasizing God's sovereignty. According to Mark Taylor, the word 'varieties', 'διαίρεσις -εως' only occurs here in the New Testament and can be translated as 'distributions' or 'allotment', with more emphasis on God's sovereignty.[26] Therefore, people can read these verses in relation to the triune God's sovereignty over Christians' gifts, service, and activities, implied in both diversity and unity.

With the diversity, unity, and sovereignty, the trinitarian approach of spiritual gifts is also found in these verses. In other words, one can understand spiritual gifts in a much broader sense, encompassing not only 'spiritual gifts' but also many different services and activities that flow from the Triune God. In fact, in the past, including in the Corinthian church, many people tended to view spiritual gifts through a narrow lens, treating them as merely mythical and 'spiritual.' However, in this passage, the Apostle Paul intends to broaden their understanding of spiritual gifts, which the people in the

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[24] Fee, *The First Epistle to the Corinthian,* 650.

[25] Fee, *The First Epistle to the Corinthian,* 650.

[26] Mark Taylor, *1 Corinthians* (Nashville, TN: B&H Publishing Group, 2014), 286.

Corinthian church and Roman society had in common. In this light, Taylor explains it as below:

> The more important theological point is that rich variety of the allotted gifts reflects the very nature of God himself and that it is "same" Spirit/God/Lord who distribute the gifts, workings, and services in the church.... [Therefore,] we, too, would fare well to include a more side-ranging terminology in our contemporary discussions of spiritual gifts with a more rigorous trinitarian focus that includes not only the person of the Holy Spirit but also the Lordship of Christ (12:3) and God who works all in all.[27]

In this manner, if people trivialize or marginalize some gifts manifested from other people or oneself for some reason, whether it is about gifts, services, or activities, it can be said that the one is actually trivializing or marginalizing God himself, who gives various kinds of gifts in his sovereignty.[28]

The Common Good (12:7)

'Common good' is indeed the thesis of the whole chapter.[29] Therefore, it needs to be thoroughly interpreted. From various resources, most scholarly exegesis agrees with the meaning of common good, 'συμφέρω' as 'common' it is. However, their tones differ slightly: from a more individualistic to a more public approach. and someone even goes beyond the church's border.

Firstly, a few commentaries try to interpret the common more individualistic approach. For example, Taylor tries to strike a balance between the common good and

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[27] Taylor, *1 Corinthians,* 287.

[28] Ciampa and Rosner, *The First Letter to the Corinthians*, 570.

[29] Fee, *The First Epistle to the Corinthian,* 653.

'each one.' He argues "[t]he manifestation of the Spirit is given not only for the common good but also to each one."[30] Fee suggests that the reason for Paul's use of common good is to give a proper balance to 'each one,' although he primarily emphasizes the value of the common good *per se*.[31] Therefore, these scholars try to strike a balance between 'each' and 'common' as if they try to make a balance between individuals and community in their commentaries.

Secondly, and mainly, most scholars understand 'συμφέρω' as referring to the church community to which each Christian belongs. In other words, they tend to interpret the scope of the common good within a church. For example, Ciampa and Rosner understand the scope of the common good as "the community of which we are part."[32] Barrett also uses the term "the profit of the church as a whole."[33] In the same line, Johnson argues that "not to bring personal benefit or status to the individual but advantage to the whole community,"[34] and Adams says, "all god accomplishes is done for the advantage of the whole congregation."[35] In so doing, most scholars interpret the common good as the church's good.

However, the last groups are equally noteworthy. Some scholars try to expand the meaning of the common good for a broader context, such as the whole of Christianity,

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[30] Taylor, *1 Corinthians,* 288.

[31] Fee, *The First Epistle to the Corinthian,* 654.

[32] Ciampa and Rosner, *The First Letter to the Corinthians*, 571.

[33] Charles. K. Barrett, *The First Epistle to the Corinthians* (New York, NY: Harper & Row, 1968), 284.

[34] Alan F. Johnson, *1 Corinthians* (Westmont, IL: IVP Academic, 2004), 220.

[35] Jay E. Adams, *I Corinthians and II Corinthians* (Cordova, TN: Institute for Nouthetic Studies, 2020), 77-78.

not limited to a local church, or beyond the church. Richard L. Pratt uses the term 'all believers' by arguing that "the gifts of the Spirit are not principally for the edification of the individuals who receive them, but for the good of all believers."[36] J. J. Lias also tries to interpret this verse in terms of the more general "well-being of man."[37] David Prior even goes further, he argues "'[m]any Christians do not, or cannot, manifest distinctive gifts in the life of their local church....its corporate life appears to the outsider."[38]

In this way, the term common good can be interpreted as referring to individuals, the local church, the universal church, and, on occasion, even to all creatures beyond the church.

So far, this paper has examined the background of the letter, the social context of Corinth, and the following church issues. Also, this paper examines the diversity, unity, and sovereignty of gifts, which can be more general and serve the common good. This paper will now discuss the nature of the gifts and their source.

Manifestations of Spiritual Gifts (12:8-10)

In this text, one can find the first long examples of a list of gifts that support the argument of verse seven. If one looks closely, one can see that the gifts listed here are grouped by type or category. So how are these gifts classified? Is there some kind of hierarchy within this?

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[36] Richard L. Pratt and Max E. Anders, *I & II Corinthians* (Nashville, TN: Broadman & Holman Publishers, 2000), 215.

[37] J. J. Lias, *The First Epistle to the Corinthians* (Cambridge, UK: Cambridge University Press, 1905), 138.

[38] David Prior, *The Message of 1 Corinthians: Life in the Local Church* (Leicester, UK: InterVarsity Press, 1985), 198.

Many scholars divide these gifts into three categories.[39] The first group is wisdom and knowledge. The Second group is faith, healing, miracles, prophecy, and distinguishing spirits. And the last group is tongues and their interpretations. According to Simon Kistemaker, the first group concerns pedagogical gifts, the second concerns supernational gifts, and the last concerns communicative gifts.[40] He argues that "God who gives this gift of wisdom conveys its content through the agency of the Holy Spirit." He also suggests "[t]his knowledge, given by God through his Spirit, must be put to use within the Christian community for the benefit of all the members. It comes to expression in knowing, understanding, and explaining to his people God's revelation in the Scriptures and in creation."[41] According to this kind of argument, Christians' wisdom, knowledge, communicative skills, and so on can be treated as gifts from the Triune God for the common good. However, one should note that there are also other scholars who deny the hierarchy of gifts and argue that these are listed only to illustrate "the diversity of the Spirit's activities or manifestation in the church" rather than for a specific classification.[42]

Before moving on to the next part, what must be noted when dealing with this text is whether these gifts continue to exist in the present. In other words, whether the so-called 'charismatic gifts' exist among today's believers. There are two perspectives here.

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[39] Brown and Twist, *1 Corinthians*, chap. 1 Co 12:8-10.

[40] Simon J. Kistemaker, *New Testament Commentary: Exposition of the First Epistle to the Corinthians* (Grand Rapids, MI: Baker Books, 1993), 420.

[41] Kistemaker, *New Testament Commentary: Exposition of the First Epistle to the Corinthians*, 421.

[42] Brown and Twist, *1 Corinthians*, chap. 1 Co 12:8-10.

The first is the 'continuation' perspective, and the second is the 'cessationist' perspective.[43] Firstly, scholars supporting the continuation view, note that there is no explicit expression in the Bible that the gifts are limited to a limited period or season. Additionally, they claim that in the Bible, Apostle Paul's prayer tells us to long for the gifts until the day of the Lord Jesus Christ. Based on these points, they assert that the gift continues. But those on the other side, cessationists, argue that such charismatic gifts were limited to a specific period. They believe that such gifts were used to complete the New Testament and spread the Gospel. They see no need for such gifts now that the Bible has become canonical.

In this manner, Alan F. Johnson's argument is noteworthy. According to his claim, there were three or four powerful charismatic eras in history. The first was the prophecies of Monatanus and his associates, and the second was the Munzerites, known as the Anabaptists in the 16th century. These two were almost condemned as heretics and ignored in their contemporary period. And the third was the great renewal, consisting of John Wesley, George Whitefield, Jonathan Edwards, etc. They also confronted some controversies in their life. However, there seems to be no disagreement with the Pentecostal-Charismatic movement within the modern church.[44] Therefore, this paper argues that spiritual gifts have always been a part of church history, despite some critics, and that we are now living in the era of the Pentecostal movement, with various spiritual gifts.

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[43] Brown and Twist, *1 Corinthians*, chap. 1 Co 12:8-10.

[44] Alan F. Johnson, *1 Corinthians* (Downers Grove, IL: InterVarsity Press, 2004), 214.

The Source and Energy of Spiritual Gifts (12:11)

This verse summarizes the entirety of verses 4-10 in chapter 12. In particular, it talks about one source, the Spirit, and His sovereignty.[45] According to Barrett, "[t]he Spirit chooses what gift shall be given to each Christian, so that none has occasion for boasting, or for a sense of inferiority. As his work, the gifts are a sign of the free grace of God."[46] In this way, the verse ensures the divinely created diversity-unity dialect, which emphasizes both each one and the interdependence with all others.[47] Therefore, even though the gifts are given to each one, they are for the community as a whole under His sovereignty. Indeed, this verse is "the Pauline version of the wind/Spirit blows where it/the Spirit wills."[48]

On this point, one needs to clarify the distinctiveness of Christian spiritual gifts from those of other religions or cultures. In his commentary on 1 Corinthians, Joseph S. Exell explains the ethnic and Christian views of divine influence in this verse.[49] According to him, Christian gifts have three distinctiveness compared to other religions. Firstly, the Christian gift differs from other religions in that it has universal influence. While other faiths view gifts as concentrated in specific people, areas, or periods, Christianity views them as present in all Christians after Pentecost. As Peter said, this is the fulfillment of the prophecy of the prophet Joel. That is why in the Book of Acts or the

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[45] Johnson, *1 Corinthians*, 229.

[46] Barrett, *The First Epistle to the Corinthians*, 286.

[47] Johnson, *1 Corinthians*, 229.

[48] Fee, *The First Epistle to the Corinthian,* 664.

[49] Joseph S. Exell, *The Biblical Illustrator: I Corinthians* (New York, NY: Anson D. F. Randolph & Company, 1964), 179.

Epistles, people always experience the work of the Holy Spirit and the gifts wherever the Gospel is preached. Indeed, the gifts are exceptional, but the inspiration of the Holy Spirit is universal. Secondly, the Christian gift is continuous, constant, a never-flowing stream, and descending into every soul. This is the providence by which God operates the entire universe and is descended to all humans, living things, and nature, not limited. Finally, these gifts are rational, practical, and natural. The gifts are reasonable and not confusing or incomprehensible. These gifts are also very practical. So, some people live in this world as doctors, others as administrators, and others as artists. Also, although gifts may seem supernatural, they are natural. For these reasons, Exell argues that "wherever God sends a fuller tide of religious inspiration into any period, it is followed by a greater growth of art, science, knowledge, and civilization. What we ought to believe, therefore, is that God is always inwardly near to us, in the depths of our soul, and always ready to strengthen us, and lighten our darkness, when we turn inward to Him."[50]

Up to this passage, the traditional periscope from 1 Corinthians 12:4-11 is the end. However, as mentioned in the introduction, this paper includes up to verse fourteen as one pericope to address the multicultural nature of the church and its gifts.

The Body: Diversity in Unity (12:12-14)

These verses again emphasize the one body that has many members. Indeed, unity and diversity are equally emphasized. Here, Apostle Paul uses a metaphor frequently used in ancient society. According to Roman historians, the 'one body' metaphor used by

[50] Exell, *The Biblical Illustrator: I Corinthians,* 181.

the Apostle Paul is a trope often employed by other Roman leaders.[51] However, while the Roman ruling class used the metaphor of 'one body' for their own benefit, Apostle Paul used it for Christ and the church. In this light, Paul is saying that "you ought therefore to recognize the value of one another's gifts, use your own for the common good, and live in harmony."[52]

Interestingly, the Apostle Paul uses 'so it is with Christ' instead of 'so it is with the church.' Suddenly, not the church, but Christ appeared. In fact, for Apostle Paul, Christ is more than a simple union of Christians and churches. So, it cannot be claimed that Apostle Paul simply substituted 'Christ' and 'the church' here. Christ is indeed over the church. However, if Christians are the body of the church, it follows that they are all the body of Christ. Therefore, what Apostle Paul intends by including the two steps here is as follows. "(1) Christians in the church are like various parts of the body, and (2) the church is the body of Christ."[53] In light of this, it can be said that the Apostle Paul intended a unity that goes beyond a single church. Again, Christ is over the church.

There is another noteworthy point in this passage. Baptism in the Spirit has been a long debate between scholars. There are two significant viewpoints on Baptism. The first is to see it as it is: a literal baptism with water. The other is to see it as a figurative "Spirit baptism."[54] On the first side, Barrett argues that there is no reason to interpret that Paul

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[51] Taylor, *1 Corinthians,* 296.

[52] Barrett, *The First Epistle to the Corinthians*, 287.

[53] Paul Ellingworth and Howard Hatton, *A Translator's Handbook on Paul's First Letter to the Corinthians* (New York, NY: United Bible Societies, 1985), 282.

[54] Brown, *1 Corinthians*, chap. 1 Co 12:12-13.

intended anything except "baptism in water" in mind.[55] Garland tries to strike a balance between the two by insisting that Paul's intention was both a figurative baptism in the Spirit and a literal baptism in water.[56] On the other hand, many scholars support mainly the figurative Spirit baptism in this passage. Fee argues that Paul is not talking about water baptism but about the baptism in the Spirit. To support this argument, he suggests other parts of passages from the letter to the Corinthians as examples of Semitic parallelism.[57] Ciampa even suggests a broader scope of the Spirit by studying the verb *potizō* (to drink) that "drinking the Spirit is the experience of the Spirit that is also referred to as the baptism by or of the Spirit here and elsewhere."[58] According to him, Baptism in the Spirit in this passage can be interpreted as a general experience of the Holy Spirit. In these ways, if one follows the second side's interpretation and further follows Ciampa's logic, one can see that the Baptism in this passage may refer to the universal work of the Holy Spirit.

The last noteworthy point from this passage is that Paul's mentioning of Jews, Greeks, slaves, and freemen emphasizes the diversity in unity not only for the gifts but also for social and political reasons.[59] Actually, during the time of the Apostle Paul, many members of the Roman elite used the metaphor of the body to maintain their high position in the hierarchical system. In their metaphor, they emphasized their importance as the elite and trivialized other groups. Since the city of Corinth was a highly

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[55] Barrett, *The First Epistle to the Corinthians*, 288.

[56] Garland, *1 Corinthians*, 590.

[57] Fee, *The First Epistle to the Corinthian,* 604.

[58] Ciampa and Rosner, *The First Letter to the Corinthians*, 594.

[59] Johnson, *1 Corinthians*, 231.

multicultural society, with people from all different ethnic and social backgrounds becoming free Roam citizens, that kind of hierarchical metaphor might have worked effectively to maintain the society and even promoted upward social mobility. However, Paul was radical and transformational. In this passage, he argues that "[a]ll are important and necessary to the realization and functioning of the one body that God has put together, giving *greater honor to the parts that lacked it.*"[60] This paper cannot argue that the Apostle Paul wanted an equal society. However, one can see that he did not want to establish a hierarchy of spiritual gifts, at least in the Christian life.

Conclusion

This chapter examined 1 Corinthians 12:4–14 as a unified pericope to establish the biblical foundation for spiritual gifts in relation to diversity, unity, and the common good. In a Corinthian context shaped by social competition, economic disparity, and multicultural complexity, Paul frames gifts, services, and activities within a trinitarian and sovereign source (12:4–6). This move resists both pride and inferiority by relocating the meaning of gifting away from individual status and toward God's distribution for the community's life.

Verses 7–11 clarify the purpose of gifts: the Spirit's manifestation is given "for the common good" (12:7). Paul presents diverse gifts without creating a hierarchy and evaluates them by their telos—whether they edify the community. The "common good"

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[60] Johnson, *1 Corinthians*, 231.

therefore functions as the controlling criterion for ordering spiritual experience within the church.

Finally, in 12:12–14 Paul employs the body metaphor to hold diversity and unity together in Christ. By naming "Jews or Greeks, slaves or free," he explicitly addresses social and cultural difference and insists that incorporation into one body through the one Spirit relativizes prior status boundaries. The passage thus provides a theological vision of multicultural unity: diversity is honored, unity is preserved, and both are oriented toward shared flourishing.

For this project, Paul's argument offers a biblical rationale for spiritual formation that is not privatized but communal and publicly oriented. It supports a formation process aimed at reducing self-centered spirituality, cultivating altruistic practice, and strengthening multicultural competencies so that believers can integrate into a diverse church context for the sake of the common good.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The opening of the 20th century was a decade of global Christian revival. There was a revival in India and an unprecedented revival in Pyongyang, Korea. However, among those revivals, the one called the Pentecostalism movement took place on a street in Los Angeles, USA. The revival is known as the Azusa Street Great Revival. This revival movement allowed many people to experience various works of the Holy Spirit, just as in the Pentecost described in the Bible. And such experiences went beyond the simple personal spiritual level and transformed many parts of society. Furthermore, this movement had an impact beyond American society and all over the world. This movement is also significant because it was initiated by African American people who were socially marginalized in the United States at the time.

If one person were to choose the most crucial figure in this revival movement, William J. Seymour would indeed be selected. He was born into a black slave family in the southern United States and experienced various jobs, pressures, and discrimination throughout the United States. Nevertheless, God chose him and made him the protagonist of the global revival in Los Angeles, the western United States. In this way, the American Christian revival had an impact worldwide and gave rise to the Pentecostal Movement.

This paper is a historical paper about the life of William J. Seymour and the Azusa Street Revival. In particular, this paper focuses on how the work of the Holy Spirit was present in his life and ministry, and how that work transformed social problems. To elaborate, this paper consists of two main parts. The first part develops the life of William Seymour and the historical flow of the Azusa Street Revival movement. The second part then analyzes Seymour's theology and examines similar phenomena in South Korea, while retaining the historical method. Then it reflects on these through Apostle Paul's 1 Corinthians.

In the first part, the first subhead examines William J. Seymour's life journey and spiritual formation. Despite numerous instances of racial discrimination, he thoroughly carried out his life and ministry guided by the Holy Spirit. The second subhead examines the situation in Los Angeles at the time of the revival and how it began. Los Angeles was a city where people from all over the world gathered, and although it was multiracial and multicultural, it faced many social problems. A historic revival occurred there. The third subhead will look at the changes in American society brought about by the Azusa Street Revival. This chapter will go beyond interpreting the Azusa Street Revival as a simple revival movement and examine its characteristics as a social transformation movement.

In the second part, the fourth subhead briefly analyzes the theological vision of William Seymour, who led the Azusa Revival and brought about social change. He led all these ministries and movements with the values of unity, equality, and love. The fifth subhead gives an example of a similar phenomenon that occurred in another part of the world in a similar era: Pyongyang, Korea. Then, this paper ends with the sixth subhead

dealing with some thoughts about the relationship between the work of the Holy Spirit and the common good, as mentioned by Apostle Paul in 1 Corinthians 12.

A History of William Seymour and Azusa Street Revival

William Seymour's Spiritual Formation

William Seymour was born in Centerville, Louisiana, in May 1870. Centerville, Louisiana, is around 12 miles from the southern coast, and his parents were former slaves, Simeon and Phyllis. Most of the immigrants who came through the port of New Orleans in the 1700s brought their language and culture with them. In particular, the region alternately received Spanish and French influences, resulting in a culturally diverse population. And those different races and cultures resulted in other skin colors among the slaves. People born from relationships between white men and slave women were given the same name, 'mulatto,' and people with dark skin were given the name 'black.' William Seymour's father, born in 1837, was a mulatto, although he was born a slave, and Seymour's mother, born in 1844, was a black.

Because Seymour's family lived among Louisiana's diverse cultures, they were strongly influenced by Catholicism, which was the dominant religion there at the time. Nevertheless, they had a strong tendency toward African spiritualism. So, Seymour developed his spirituality in childhood, taking the supernatural for granted. A clear

understanding of good and evil spirits, the existence of dreams and visions, and the ability to predict the future were taken for granted by Seymour.

In 1883, when Seymour was 13, his family bought four acres of land in Verdunville and moved there. At that time, a Baptist church was established there, and as a result, although Seymour was a Catholic, he occasionally attended the Baptist church. Afterward, Seymour also received help and education from evangelists sent by the Methodist and Baptist churches, as part of a social welfare missionary activity aimed at the children of slaves. When Seymour was twenty-one, his father died, and the responsibility of caring for his mother and younger siblings fell on Seymour. The entire family made a living by growing some corn, potatoes, and some vegetables, but their income was limited. Eventually, in 1895, due to economic difficulties, Seymour left Louisiana and settled in Indianapolis.

Until the 1890s and 1900s, it was not common for African Americans to leave the South. It was not until the 1920s that African Americans began moving north or west, as travel to those areas was too dangerous. In fact, it was in the 1920s that African American communities were established in New York, Chicago, and Los Angeles. Nevertheless, the reason young Seymour had no choice but to leave the South was economic difficulties. Seymour initially worked in famous hotels as a waiter. Among them, there is a hotel called The Bates House, where President Lincoln stayed.

Surprisingly, Seymour had a conversion experience in Indianapolis. He experienced conversion at the Colored Methodist Episcopal Church. And he grew in faith by learning deeply about John Wesley. However, the relationship with the Methodist Church soon ended because the Methodist Church did not accept premillennialism.

Because the Methodist Church of the time believed in amillennialism and did not place a strong emphasis on the second coming of Jesus, Seymour did not like that part. He also disliked the Methodist Church's neglect of special revelations.

While in Indiana, Seymour was known to be significantly influenced by Martin Wells Knapp.[1] He was a preacher in the Holiness movement. Knapp opened Bible schools and missionary training centers and taught many people, including Seymour. At that time, the term Pentecostal was widely used in the holiness movement, not because of speaking in tongues or other gifts, but because it emphasized salvation and sanctification by grace. There were three reasons why Seymour was interested in Knapp's school as a holiness movement. First, Knapp's school was racially inclusive. So, blacks and whites studied together. Second, Knapp emphasized premillennialism and the second coming of Jesus. Third, Knapp treated special revelation as important. For this reason, Seymour, who studied at the school, developed his academic abilities and his various ministerial capabilities.

One fall day, Seymour moved to Cincinnati, Ohio. Even there, he worked as a waiter and lived in a small apartment. While he was living there, he contracted smallpox, which was a pandemic at the time, and almost died. In the end, he lost one of his eyes, and that was the time when he saw Jesus's hand. He experienced that God called him to ministry. Then he left Cincinnati and moved to Houston and Chicago.

From 1903 to 1905, Seymour established a home base in Houston and traveled to Chicago, where he met many ministers. In particular, he expressed his earnestness in

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[1] Cecil Robeck, *The Colorline Was Washed Away in the Blood: A Pentecostal Dream for Racial Harmony* (Costa Mesa, CA: Christian Education Press, 1995), 31.

prayer by praying for five hours a day for two years and six months. Meanwhile, he began interacting with his mentor, Charles Harrison Mason. Mason primarily carried out special revelation ministry, and ultimately, his influence had a significant impact on Seymour's African American style of special revelation ministry.[2]

Charles Jones also had a significant influence on Seymour's spiritual formation. As a Baptist, he taught the doctrine of sanctification as the second grace of God. Additionally, Seymour came to have a strong premillennialist theology through Jones. But perhaps no one had a greater influence on Seymour than Charles Parham. Parham was the father of the Pentecostal Movement. Parham moved the ministry's headquarters to Houston and began a Bible study ministry, where he trained many Pentecostal ministers, Seymour being his most notable disciple.[3]

However, although Parham was a great Pentecostal minister, he had racist thoughts. So, Seymour faced racial segregation in class, and when he went to the pulpit during his ministry, he was not allowed to go out with white people. "In Texas, you know, the colored people are not allowed to mix with white people as they do in some other states."[4] Parham's words and actions further increased Seymour's desire for universal ministry to any race not 'own color,' and God eventually allowed him such ministry.[5] In any case, Seymour completely absorbed Parham's teachings and had such a

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[2] Willie Millsaps, "Willie Millsaps Remembers C.H. Mason at Hot Springs," *Assemblies of God Heritage* 4, no. 2 (Summer 1984): 8, https://archives.ifphc.org/pdf/Heritage/1984_02.pdf#Page8.

[3] Ethel E. Gross, *The Winds of God: The Story of the Early Pentecostal Movement* (Hazelwood, MO: World Aflame Press, 1958), 65-66.

[4] Sarah Parham, *The Life of Charles F. Parham: Founder of the Apostolic Faith Movement* (Baxter Springs, KS: Commercial Printing Company, 1910), 137.

[5] Parham, *Life*, 142.

passion for the ministry of the Holy Spirit that Seymour followed Parham's sermons word for word.

Near the end of Seymour's studies under Parham, a woman named Neely Terry from Los Angeles visited Houston. Just before she returned to California, she asked Seymour to come to the West and spread the Apostolic Faith message to a holiness church she was attending. She then urged Seymour to go to the 'promised land' of racial equality and find hope. Seymour then decided to move to California, leaving many workers in Houston somewhat disappointed. Although Parham, in particular, was strongly opposed, Seymour decided to go to Los Angeles to spread the Apostolic Faith because he believed it was God's will. So, he raised funds from Houston congregations and set out on a trip to the West.[6]

Azusa Street Revival in a Multicultural Cosmopolitan City, Los Angeles

Los Angeles, which is still the most multicultural city in the world, has been multicultural since its earliest days. In 1846, the United States gained jurisdiction over California, and in 1850, California became the thirty-first state of the United States. At that time, Los Angeles was a tiny agricultural area, but after the gold rush began in 1848, countless people began to flock there.

In 1885, it had 20,000 residents; in 1890, 50,000. Also, many black people who could not withstand the pressure of the South began to run away and live there. In 1906, there were already 228,298 people living there. As people of various nationalities and races flocked into the city, society became filled with problems, and eventually, Los

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[6] Warren. F. Carothers, *The Apostolic Faith* (Houston, TX: 1908), 1.

Angeles became a city of devils rather than a city of angels, as its name suggests. For this reason, Edward Everett, the president of Harvard University in the East, told workers heading to the West, "with the Bible on one hand and your New England civilization in the other and make your mark on the people and the country."[7] This clearly shows how Los Angeles needed missionary help at the time. God sent the humble William Seymour to Los Angeles to help people overcome racial discrimination and life's difficulties and give them faith, hope, and love.

Seymour's settlement and ministry in Los Angeles was not easy from the beginning. He was not adequately recognized at the church where he was invited. Nevertheless, he constantly yearned for the Holy Spirit. So, he continued to hold worship and prayer meetings in a small house on Bonnie Brae Street. Then, the presence of the Holy Spirit, similar to the Pentecost incident in the Bible, came powerfully to the small house.

The outpouring of the Holy Spirit on Bonnie Brae Street did not initially attract the attention of Los Angeles newspapers. But even though secular newspapers did not report the incident, crowds of people flocked to the home where Seymour was ministering the next day. Indeed, as a writer noted, "the porch became the pulpit and the street became the pews."[8] Many people were saved, many people were healed, and many people experienced the baptism of the Holy Spirit.

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[7] Herbert O. Brayer, "Insurance Against the Hazards of Western Life," Journal of American History 34, no. 2 (September 1947): 225.

[8] Thomas Nickel, *Azusa Street Outpouring: As Told to Me by Those Who Were There* (Hanford, CA: Great Commission International, 1956), 5-6.

As people gathered in such large numbers, Seymour purchased the church building owned by Bridget Mason. Mason was also an enslaved woman, but she soon gained freedom and sold it. Just like her life journey, God used her place as a place where spiritual freedom was proclaimed. However, the place at the time was far from luxurious and had more of a "skid row flavor."[9]

Azusa's revival gradually spread, and so many people experienced it that there was now no one in Los Angeles who did not know about it. Therefore, the *Los Angeles Daily Times* sent a reporter to the Azusa Street Mission to report in more detail. And, unfortunately, during the time of Azusa's revival, there were three earthquakes of magnitude 7.8 in California. The damage was estimated at about $400 million across California.[10] However, as Frank Bartleman explains, the earthquake's impact on the Azusa Street Revival was also enormous. "[It] had a very close connection with the Pentecostal outpouring, men began to fear God, this paved the way for the revival."[11]

By doing this, the Azusa Street Mission, which started out with about twelve people, grew to 1,300 a few months later. About 800 people were able to enter the building, but the rest were left standing outside, in the street parking lot. *The Los Angeles Daily Times* reported it as follows: "[T]he room was crowded almost to suffocation. Many were seated in the windows, and scores who could not enter crowded around the

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[9] Douglas Nelson, "For Such a Time As This: The Story of Bishop William J. Seymour and the Azusa Street Revival: A Search for Pentecostal/Charismatic Roots" (PhD diss., University of Birmingham, UK, 1981), 192.

[10] Wayne Thatcher, *When Will the Next Great Quake Strike Northern California?* (U.S. Geological Survey, 1996), https://pubs.usgs.gov/publication/fs09496.

[11] Bennett F. Lawrence, *The Apostolic Faith Restored* (St. Louis, MO: Gospel Publishing House, 1916), 74.

lobby and struggled for a view."[12] Likewise, in 1906, three services were held each day at the Azusa Street Mission.

As mentioned earlier, Los Angeles was the epicenter of cosmopolitanism in terms of cultural diversity during the great revival. A variety of foreigners were coming to Los Angeles, and people of many nationalities were passing by on Azusa Street. Like people say, "[T]here is not a tongue or people on earth not represented here, more or less."[13]

Nevertheless, many people were hostile to the gospel. A great miracle happened right there. Every service was filled with people from different backgrounds. Pastor Seymour published a newsletter to spread the word throughout the United States, initially printing 5,000 copies. However, soon enough, he ran out of newsletters, so he printed 50,000 newsletters and sent them across the country, but even this wasn't enough. It was literally an explosive revival.[14] Now, regardless of whether people were blue-collar workers, business owners, black or white, or of any Christian denomination, people were united at the Azusa Street Mission at 312 Azusa Street. Indeed, it seems like the content of 1 Corinthians 12:14 was realized: For in one Spirit we were all baptized into one body– Jews or Greeks, slaves or free– and all were made to drink of one Spirit. For the body does not consist of one member but of many.

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[12] "Women with Men Embrace," *The Los Angeles Daily Times*, September 3, 1906.

[13] Etta Auringer Huff, “A Scriptural Pentecost,” A Herald of Light, July 14, 1906," in *Azusa Street: The True Believers Part 2*, ed. Larry Martin (Joplin, MO: Christian Life Books, 1999), 10.

[14] Rick Joyner, *The Power to Change the World* (Ft. Mill, SC: Morning Star Publications, 2006), 142.

Azusa Street Revival and its Social Influence

Many people and scholars often recall the Azusa Street Revival movement as simply an event in which a church was revived, and a spiritual awakening occurred. However, it only tells one side of the story. It is true that the Azusa Street Revival was an event in which each person had a spiritual experience, especially receiving the baptism of the Holy Spirit. In addition, some people spoke in tongues, received healing, and even prophesied. However, recent academic discoveries are turning attention to the social aspects of the Azusa Street Revival movement. There is recent research on how the Azusa Street Revival movement changed the religious landscape of the United States in the early twentieth century, and furthermore, what impact it had on society.

According to recent studies, the Azusa Street Revival movement brought influential economic and political changes to American society. People influenced by the Azusa Street Revival movement, or by the movement itself, became agents of resisting the racial discrimination prevalent at the time. It also became a momentum to refuse market-driven industrial capitalism while racial discrimination was rampant.[15] However, this does not mean that the Azusa Street Revival movement was a political movement or a socially subversive exercise of force. Instead, Azusa's revival movement began when the work of the Holy Spirit appeared within the participants, and their attitude toward life changed accordingly. Keri Day argues that the process of social transformation is as follows.

> Rather, its religious life promoted and cultivated just and caring relationships, which included yet moved beyond quests for structural justice. This church's

[15] Keri Day, *Azusa Reimagined: A Radical Vision of Religious and Democratic Belonging* (Stanford, CA: Stanford University Press, 2022), 3.

> embodiment of intimacy, communion, tenderness, friendship, joy, belonging, *and* justice in the midst of white racism and a hypercapitalist society exemplifies how black churches contested the racist machinations of white Christianity and of the broader American capitalist project..... It was suspicious of the American state and its gospel of segregation and material prosperity. It critiqued racialised conceptions of citizenship that guided American markets. Azusa confronted the erotic life of racial capitalism through its liturgical and sacramental forms of life.[16]

In fact, the services of the Apostolic Faith Mission at the time were quite racially radical. When Charles Parham, the father of the Pentecostal movement, arrived in Azusa, he saw a black man placing his hands on the head of a white woman. If the man had done something like that in the southern United States, he would have been lynched by white men, but here in Azusa, such worship was taking place.

Additionally, the Azusa Street Revival movement had a radical social impact on gender as well. Even then, the role of women in many Baptist and Methodist churches in the United States was minimal. However, Azusa's revival movement opened up leadership opportunities for women. That is why many Baptist and Methodist women at the time left their churches and joined this Pentecostal holiness movement.[17] And those women served as pastors and preachers there. This was unthinkable in the mainstream denominations and churches at the time.

In this way, this church community acted as a kind of political agency through religious life and challenged the political and economic problems of American society at the time. In particular, it brought about a change in the issues of democracy, equal citizenship, and equity, where the social institutions of the time failed.

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[16] Day, *Azusa Reimagined: A Radical Vision of Religious and Democratic Belonging,* 3.

[17] Cheryl Gilkes, *If It Wasn't For the Women: Black Women's Experience and Womanist Culture in Church and Community* (Maryknoll, NY: Orbis Books, 2000), 82.

The influence of the Azusa Street Revival and William Seymour on social transformations extended beyond Los Angeles and the United States. The same thing happened in South Africa, too.

The social change resulting from the work of the Holy Spirit during the Azusa revival had international influence. Around the time of the Azusa Street Revival, the Second Anglo-Boer War broke out in South Africa. At the time, this war was racially segregated in nature because it was a war with interests in determining which white people would rule the land of South Africa, between the Anglo and Dutch people. In fact, South Africa is a country notorious for its racial segregation policy. Racial segregation was an economic policy designed to give social, ideological, and administrative power to a specific race, the white race.[18] As a result, white people created white supremacy in South Africa and took over 87% of the land and wealth. Rather, blacks and colored people, who made up the vast majority of the population, had to be satisfied with only 13% of the land and wealth.[19] No, it wasn't satisfaction; rather, they lived a life like slaves. Many people witnessed how apartheid, one of the most vicious laws in human history, worked in South Africa.

The Azusa Street Revival movement had a significant impact on South Africa through the founders of the Apostolic Faith Mission South Africa, John G. Lake and Thomas Hezmalhach. They started a non-racial church in South Africa. Under the circumstances at the time, starting a non-racist church in South Africa was truly

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[18] M Sibeko and B Haddad, "Reading the Bible "with" women in poor and marginalized communities in South Africa," *Semeia* 78, no. 4 (1997): 84.

[19] D. C. Howard, "An Analysis of Black Power and Black Consciousness Philosophies and the Use of Christian Religion as a Tool for Empowerment and Social Protest" (PhD diss., Howard University, 2006), 143, Proquest.

revolutionary. This is because, in South Africa at the time, almost all missionaries from the West pastored racially segregated churches. Considering that apartheid was supported by Christian churches, it would not be surprising that even missionaries pastored racially segregated churches. Despite such cultural and social norms, the two missionaries were able to start a non-racist church because they experienced the Azusa Street Revival in Los Angeles and had a relationship with Seymour. In this way, the Azusa Street Revival movement crossed the Atlantic Ocean and influenced South African society. Kgatla summarizes this incident as follows. "[T]he main impact of Azusa Street Revival in the early developments of the AFM of South Africa was its ability to unite people beyond their differences of race, gender, age, and color and Pentecostal experiences".[20]

Work of the Holy Spirit for the Common Good

Azusa Street Revival's Social Vision: Unity, Equality, Love

By experiencing the work of the Holy Spirit and the Azusa Street Revival movement, William Seymour developed three social visions: unity, equality, and love. And these visions served as the foundation for addressing various social problems that American society was experiencing at the time. It was literally about the common good.

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[20] Mookgo Solomon Kgatla, "The influence of Azusa Street Revival in the early developments of the Apostolic Faith Mission of South Africa," *Missionalia* 44, no. 3 (2016): 321-335.

Seymour perceived that God wanted to achieve unity and break down various social barriers through the Pentecostal movement.[21] In fact, when looking at the Apostolic Faith Mission's newsletter and the reports from participants at the time, one dominant value was solidarity and inclusion of people from all nations.[22] During the years of the Azusa Street Revival, there were shared social ethics among the leaders of the early Pentecostal movement. Those were multicultural leadership, holiness ethics, and pacifism.[23] Seymour was influenced by those values and emphasized unity, equality, and love in his revival movement. In doing so, the Azusa Street Revival not only demonstrated racial and cultural inclusiveness but also liberation from social prejudice and the power of the Holy Spirit to bring about unity in ethics, gender, and love.[24]

Another notable thing is that his vision went beyond one country's borders and had a global impact. At that time, the most marginalized people in the western United States were Mexicans, and black Americans embraced Mexicans during the revival movement, even though they themselves suffered numerous racial injustices and oppressions. This paper already explained how the Azusa Street revival above extended to South Africa. In this way, the spirit of this Azusa Street Revival movement later established what is called 'Progressive Pentecostalism' and laid the foundation for the

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[21] Michael J. McClymond, "'I will Pour Out of My Spirit Upon All Flesh': An Historical and Theological Mediation on Pentecostal Origins," *Pneuma: The Journal of the Society for Pentecostal Studies* 37, no. 3 (January, 2015): 371.

[22] Dale T. Irvine, "Drawing All Together in One Bond of Love: The Ecumenical Vision of William J. Seymour and the Azusa Street Revival," *Journal of Pentecostal Theology* 3, no. 6 (1995): 50.

[23] Cheryl J. Sanders, "Social justice: Theology as social transformation," in *The Routledge Handbook of Pentecostal Theology,* ed. Wolfgang Vondey (Abingdon, UK: Routledge, 2020), 432-442.

[24] Michael Wilkinson and Steven M. Studebaker, *A Liberating Spirit: Pentecostal and Social Action in North America* (Eugene, OR: Wipf and Stock, 2010), 10-11.

global Pentecostal movement, which actively engages in social action worldwide. Cheryl Sanders summarized it as below.

> At Azusa Street, there was a global summons to participate in an interracial, egalitarian congregation orchestrated by women and men whose diversity of languages and courageous social ethics manifested the presence and power of the Holy Spirit. Seeds were planted for healing streams of reconciliation and social justice to flow forth from radically reconfigured soteriologies of inclusion and wholeness, in the church, in the world and on the margins.[25]

In this way, the work of the Holy Spirit was manifested in the Azusa Street Revival, and the social vision of William Seymour became the basis for a theology of social justice based on love, unity, and equality.

A Similar Story in the Pyongyang Great Revival of Korea, 1907

The work of the Holy Spirit in Azusa and the common good were also experienced on the other side of the earth, Pyongyang, Korea. The Pyongyang Great Revival was a significant revival that took place in January 1907, sparked by the confession of Elder Gil Seonju of Jangdaehyeon Church in Pyongyang, and led to the spread of Protestantism in Korea and nearby countries.

In 1907, the situation in Korea was quite unstable. Following the crushing defeat in the Qing-Japanese War in 1894, the Sinocentric order completely collapsed; Russia took over Manchuria after the Triple Intervention and was slowly moving south, and Japan gradually prepared to annex Joseon, starting with the Ganghwa Island Treaty in 1876. However, the Joseon government was unable to protect the people due to power

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[25] Sanders, "Social justice: Theology as social transformation," 439.

politics and its national isolation policy, and in this situation, many Joseon people began seeking out Christianity to ease their anxiety.

In the midst of this situation, a great revival occurred during the 1907 Pyeongannam-do winter scripture meeting held at Jangdaehyeon Church in Pyongyang. And this flame of revival spread throughout Pyongyang, the Korean Peninsula, and further into Manchuria and China.

This revival movement, like the Azusa Street revival, spread the ideas of freedom and equality, broke down discrimination based on class and gender, and created citizens in the modern sense.[26] In fact, there was not even a concept of gender equality in Korea at the time, but this revival brought about surprising changes throughout society, including the improvement of women's status, the breaking of social status, the enthusiasm for education, the reform of consciousness, the transformation of worldview, and the destruction of superstitions. The Pyongyang Great Revival was indeed a social transformation movement. And its influence was international, not limited to one country.

Work of the Holy Spirit and Common Good

So far, this paper has analyzed the Azusa Street Revival movement, William Seymour, and their social transformational implications. It also briefly looked at the Pyongyang Great Revival movement. From that history, this paper has seen that the work of the Holy Spirit does not simply stay with individuals or churches but transforms society. Furthermore, the revival has spread worldwide.

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[26] Sihyo Lee, "An Analysis of Weakening Factors of Social Reform Persistency in The Great Revival Movement of Pyongyang," *Theology and Society* 33, no.1 (2019): 97-122.

In the Bible's Book of Acts, when the Holy Spirit came at Pentecost, racial boundaries collapsed. Also, the early churches began to care for the socially underprivileged and to live differently from the worldly order. And the Apostle Paul speaks clearly to the Corinthian church, one of the early churches that began that way: The gifts of the Holy Spirit exist for the common good.

Indeed, the work of the Holy Spirit inevitably leads to the common good. As we saw in the Biblical foundation, the common good can be the benefit to individuals themselves or to the church. But the most important thing is that the common good also includes the meaning of benefit to the entire society. In other words, the work of the Holy Spirit brings about social transformation worldwide.

It happened in the Bible. It happened on Azusa Street and in Pyongyang. And as Donald E. Miller observed, in the 2020s, it is happening all over the world, especially explosively in what were considered poor countries in the South.[27] Apostle Paul's argument in 1 Corinthians 12 is not simply limited in applying to the Corinthian church during the Biblical era. That is living history working even now. Wherever the work and gifts of the Holy Spirit are, there is always the common good.

Conclusion

This chapter examined the Azusa Street Revival and William J. Seymour as historical foundations for understanding Spirit-led formation within multicultural and

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[27] Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley, CA: University of California Press, 2007), 1.

unequal social contexts. Seymour's spiritual formation—shaped by Holiness teaching, Pentecostal expectation, and lived experience of racial exclusion—prepared him to lead a revival that was not only charismatic but also socially consequential. In early twentieth-century Los Angeles, a rapidly growing cosmopolitan city marked by migration, poverty, and racial tension, the Azusa Street Mission became a space where people of different races, classes, and denominations worshiped together and experienced the Holy Spirit in ways that challenged the dominant social order.

The chapter further argued that Azusa should not be interpreted merely as an inward-looking revival of personal piety. Emerging scholarship highlights how Azusa cultivated communal practices of unity, equality, and love that implicitly resisted segregation, status competition, and gender restriction. Without becoming a formal political movement, the revival's worship and leadership patterns embodied an alternative social ethic, and its influence extended internationally through Pentecostal networks, as seen in early non-racial impulses within South African Pentecostalism.

Finally, the brief comparison with the 1907 Pyongyang Great Revival reinforced the broader claim that the work of the Holy Spirit repeatedly generates both ecclesial renewal and social transformation in diverse settings. Together, these cases illuminate the historical plausibility of Paul's claim in 1 Corinthians 12 that spiritual manifestations are given "for the common good." This chapter, therefore, supports the project's assumption that authentic spiritual formation will move beyond privatized faith toward public and multicultural participation.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

If one were to pick out one area of theology that best addresses the public nature of the church, it would naturally be public theology. Although the term public theology has been officially established in theological circles for only about fifty years, Christianity has never been non-public throughout its history. Therefore, public theology can be regarded as the process of organizing the nature of the church, which has always been public throughout history, using a theological framework.

Currently, Christianity in South Korea faces many challenges regarding public visibility. After the explosive growth of the past fifty years, South Korean churches have now entered a maturity stage, and there is much discussion about the direction of that maturity. And among those many discourses, one of the most important is the discourse on the public nature of the church, that is, public theology. Therefore, more than ever, the South Korean church needs deep theological foundations and practical application of public theology.

In addition, many people from all over the world are currently pouring into South Korea. Among them, many Christians come to South Korea to study theology, and many are from developing countries, commonly referred to as the Third World. In this context, South Korea has become an essential intermediary country that can convey public

theology to theological students or Christians from developing countries. This has become an important role and mission for South Korea to participate in the kingdom of God.

From this perspective, this chapter examines the basic foundations of public theology. It explores the definition and brief history of public theology, and the logical development of critical scholarship, as necessary for the South Korean and developing-country contexts. In addition, given that the majority of Christians in South Korea and developing countries today are Pentecostal and Charismatic, although each has its own denominations, this article expands the scope of public theology to include the work of the Holy Spirit.

In the first part, this chapter briefly examines the definition and rationale of public theology. Public theology can be defined as a theology that critically, reflectively, and rationally brings the kingdom of God into the world and is mainly concerned with the poor and the marginalized. Also, this part analyzes the historical development of public theology through Augustine of Hippo, the Reformers, and John Wesley.

The second and central part of this chapter focuses on the public theology of Abraham Kuyper, the foundation of this paper, and a master of public theology. In particular, the part studies his sphere sovereignty and common grace and extends the discussion to the work of the Holy Spirit.

Finally, this chapter briefly introduces a theology of transformation, a kind of public theology that emphasizes the work of the Holy Spirit in the public sphere, in line with Abraham Kuyper's public theology.

Public Theology

The Rationale and Definition of Public Theology

The term 'public theology' was first used by Martin Marty in the 1960s to distinguish it from 'civil religion.' Although the two concepts share many similarities, public theology differs in that it focuses more on the Christian community itself and its contributions to society and the nation. According to public theology, churches are a kind of 'public church,' a church that responds to the public's 'crisis of morale and mission.'[1] Jürgen Moltmann, also in his book *God for a Secular Society: The Public Relevance of Theology*, argues that Theology must publicly maintain the universal concerns of the Kingdom of God because "there is no Christian identity without public relevance, and no public relevance without theology's Christian identity." Therefore, "[A]s the theology of God's kingdom, theology has to be *public* theology."[2]

In this way, public theology considers publicness essential and targets the public sphere, but this does not mean it ignores or dichotomizes private faith or the private sphere. A public theologian argues as follows.

> The problem of a public theology ... is not simply securing a greater public role for religion. That was of construing the matter, besides failing to distinguish adequately between religion and theology, takes at face value the prevailing typography of public and private life, and attempts to move religion from the private to the public realm. For both methodological and substantive reasons, theology must resist appropriating the current mapping of public and private.

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[1] Martin Marty, "Reinhold Niebuhr: Public Theology and the American Experience," *The Journal of Religion* 54, no. 4 (October 1974).

[2] Jürgen Moltmann, *God for a Secular Society: The Public Relevance of Theology* (London, UK: SCM Press, 1999), 5-23.

> Hence in its endeavor to secure a larger, more appropriate public role, theology should simultaneously work for the reconfiguration of the public realm.[3]

Therefore, "Doing public theology or being public Church is to exhibit commitment to relate private faith to public order."[4]

Although the concept of public theology or public church was introduced to theological circles in the 1960s, the idea that theology should be done in a public setting or that the Christian gospel is related to public life has existed throughout the history of Christianity. No one can deny that throughout Christian history, the church has been involved in broader society and active in the political and economic spheres. In particular, everyone naturally acknowledges that the church has had an impact on the world by caring for the poor and the marginalized. Nowadays, public theology goes beyond engagement with the political and economic spheres and also takes a keen interest in civil society and everyday public life. In this manner, public theology can be defined as a theology that critically, reflectively, and rationally brings the Kingdom of God into the world, and is mainly concerned with the poor and the marginalized in the world.

Theological Development of Public Theology: Augustine, Luther, Calvin, and Wesley

If one theologian were to be chosen as the starting point of Christian public theology, it would probably be Augustine of Hippo (354-430). Augustine of Hippo was

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[3] Linell E. Candy, *Religion, Theology and American Public Life* (New York, NY: State University of New York Press, 1993), 147.

[4] Sebastian Kim, *Theology in the Public Sphere: Public Theology As a Catalyst for Open Debate* (London, UK: SCM Press, 2011), 4.

the man who shaped the Christian understanding of the church's social and political role beyond individual morality and religiosity.[5] In fact, he did not do public theology in a systematic theological sense, but in his masterpiece, *City of God*, he insightfully addressed how Christians should engage political, social, and economic issues, especially the relationship between church, state, and the larger society.[6] Augustine's main concerns were how citizens might rationally control their political environment, how society could be organized to enforce order and stability, and the Christian obligations to the civic community and to loyalty to the empire. According to Augustine, the City of God is formed and guided by the indwelling Spirit of God, even amidst natural disorder and human weakness. To Augustine, it is "not a figment of the imagination or a projection of philosophical speculation" but a reality unfolding.[7] Augustine believes that all political power and authority were ordained by God to maintain social order.

Augustine regards political authority as not natural but a consequence of the sinful human condition. Unlike Greek thought, which regarded politics as a creative task and the political framework of human life as the primary means of achieving human perfection, Augustine is more interested in the state's authority to uphold the rights of Christian communities than in Christians' active participation in creating social order. In other words, Augustine has a limited view of human society and is cautious about Christians shaping the political realm.[8]

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[5] Sebastian Kim, *A Companion to Public Theology* (Boston, MA: Brill, 2017), 41.

[6] R.A. Markus, *Saeculum: History and Society in the Theology of St Augustine* (Cambridge, UK: Cambridge University Press, 2010), 73.

[7] Mary T. Clark, *Augustine* (London, UK: Continuum, 1994), 96-98.

[8] Markus, *Saeculum*, 74-84.

However, Rowan Williams argues that Augustine was not simply seeking an appropriate relationship between two cities, because he understood the spiritual to be inherently political. According to Williams, Augustine set out to redefine the public itself, emphasizing that life outside the Christian community could not be truly public or authentically political. Williams understands Augustine that "where there is no *jus* toward God, there is no common sense of what is due to human beings, not *juris consensus*."[9] For this reason, Williams concludes that Augustine's condemnation of public life in the classical world was because it was not public enough in the manner of the common good. Williams sees the *City of God*'s essence as love and the desire for the good, that is, commonwealth. In this way, Augustine laid the foundation for public theology, which took an interest in public society and interpreted it in relation to the Christian community.

As a result, Augustine of Hippo provided theological thinking that can be regarded as the starting point of public theology. And public theological thinking continued with the Reformers afterward. Let's briefly look at representative examples such as Martin Luther, John Calvin, and John Wesley.

The primary problem facing the sixteenth-century reformers was the Christian church itself, rather than public society. However, the interpenetration of the secular and the spiritual in the sixteenth-century society meant that religious reform could not be accomplished without transformation in the public order of the commonwealth, and such transformation could not be institutionalized without the help of secular rulers.[10] In that

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[9] Rowan Williams, "Politics and the Soul: A Reading of the City of God," *Milltown Studies*, 19, no. 20 (1987): 56-59.

[10] Harro Höpfl, "Introduction," in *Luther and Calvin on Secular Authority,* eds., trans., Harro Höpfl (Cambridge, UK: Cambridge University Press, 1991), vii.

manner, Sebastian Kim argues that "[t]he doctrine of 'justification by faith' is a spiritual matter, but it has profound 'political and ecclesiological repercussions.'"[11]

Martin Luther, an Augustinian monk, limits the duties of secular government to protecting good people and punishing bad people. To Luther, while God's spiritual government is guided by God's Word and the Holy Spirit, God's secular government is carried out by the sword and civil law. In this way, his two-kingdom theory has a dichotomous view. Nevertheless, He sees the secular rulers performing their sacred functions with the sword and civil law because that order is also established by God. To Luther, Good people are ruled by the Holy Spirit, but evil people are governed by the sword. In this way, Luther understands that the two kingdoms exist in parallel.

John Calvin, on the other hand, proposes a new religious model for the relationship between the church and civil authorities. Calvin has a significant influence on the reconciliation between church and state. He regards both church and state as being ordained by God and carrying out a common task given to each by God. He understands that secular government is divinely instituted, that rulers are accountable to God and to the people they serve, and that citizens are subject to all forms of government.[12] Calvin believes that politics is vital to the church and vice versa, so he argues that civil authority has the right to coerce, while spiritual authority has the responsibility to promote virtue. Thus, magistrates and Christian priests are technically devoted to the same task, differing only in the area of their jurisdiction. If Luther's two kingdoms were in parallel, Calvin's two estates were reconciled. Like this, Augustine defined the Christian community and

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[11] Sebastian Kim, *A Companion to Public Theology*, 44.

[12] Andrew Bradstock, "The Reformation" in *The Blackwell Companion to Political Theology,* ed., Peter Scott and William T. Cavanaugh (Oxford, UK: Blackwell Publishing, 2004), 71-74.

public society per se; Luther began to distinguish between the two; and Calvin finally reconciled them.

While the sixteenth-century reformers engaged in theoretical theology to establish the relationship between church and state and thus laid the foundation for public theology, John Wesley practiced public theology grounded in actual issues in the eighteenth century. John Wesley, the eighteenth-century evangelist and holiness preacher, is often not known as a public theologian. But if one actually looks at his life, he published many pamphlets between 1768 and 1779 that addressed public issues such as poverty, the American Revolution, freedom, political power, the slave trade, etc.[13] The pamphlets addressed theological arguments but also covered broader issues and included less religious content. Since discourses and debates about the public sphere were taking place in the English church in the seventeenth and eighteenth centuries, Wesley's pamphlets can be read as nascent public theology in his contemporary society.[14]

Wesley's pamphlet seeks to shape public opinion to create a society characterized by justice, mercy, and truth. For example, his 1774 pamphlet *Thoughts upon Slavery* is not only highly influential but also shows that his early public theology is thought-provoking. In this pamphlet, Wesley develops his ethical argument against slavery as an institution itself, arguing not only against the practices associated with the slavery trade but also its incompatibility with justice and mercy. However, what is notable about Wesley's argument is that, despite the numerous biblical allusions in his text, he

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[13] Thomas Jackson, *The Works of the Rev. John Wesley, MA* (Grand Rapids, MI: Baker Book House, 1979), vol. 11:14-33.

[14] David N Field, "John Wesley as A Public Theologian: The Case of Thoughts upon Slavery," *Scriptura* 114, no. 1 (2015): 1-13.

deliberately set aside the Bible as the basis for his argument. For example, he stated: "Liberty is the right of every human creature, as soon as he breathes the vital air, and no human law can deprive him of that right he derives from the law of nature."[15] In this way, by basing his argument on natural law and natural liberty, he strategically broadens it to the public society.

However, his public theology has evident theological roots. One is his theology of sanctification, and the other is his theology of prevenient grace. Firstly, regarding the theology of sanctification, the pursuit and promotion of holiness are at the center of understanding Wesley's vocational calling and Methodism. One core of Wesleyan theology is that human beings are created in the moral image of God, and although that image was destroyed by the fall, God is in the process of restoring it through the gospel. That is sanctification. This process of sanctification, called transformation, has two dimensions. The first is the transformation of internal attitudes, character, and motivation. The second is the triad of "justice, mercy, and truth" that Wesley emphasizes.[16] Therefore, the roots of his public theology against the slave trade are precisely in this sanctification, and he insisted on holiness by resisting injustice, cruelty, and deception of slavery.

Secondly, about the prevenient grace, David N Field, the author of *John Wesley As A Public Theologian*, explains as follows.

> Wesley held that as a consequence of the fall, all human beings have lost the moral image of God and are pervasively affected by sin. However, as an outworking of the universal consequences of the death of Christ, the Spirit is at

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[15] Jackson, *The Works of the Rev. John Wesley, MA,* Vol. 11:79.

[16] Jackson, *The Works of the Rev. John Wesley, MA,* Vol 3, *Sermons III*: 71-114.

> work in all human beings, countering the consequences of sin; restoring moral accountability; providing knowledge of God's moral requirements of Justice, mercy and truth, and enabling them to respond to God. As a consequence all human beings, regardless of religion or culture, are enabled to practice to varying extents justice, mercy and truth. Human ability to do so is dependent upon human response to God's grace. Positive responses lead to an upward spiral of greater achievements of Justice, mercy and truth while persistent rejection of God's grace leads to a negative spiral.[17]

Likewise, unlike the reformers of the 16th century, Wesley develops public theology by engaging the public sphere more practically. Nevertheless, his theological roots are firm, and his public theology clearly includes transformation and the work of the Holy Spirit, which greatly inspired later public theology.

Abraham Kuyper's Public Theology

In this part, this paper will focus on Abraham Kuyper's public theology. Abraham Kuyper has been called many things, including politician, journalist, pastor, and professor, but the title 'public theologian' can be seen as encompassing all of his roles.[18] His public theology, developed based on the work of previous theologians, went beyond mere theory. In fact, his public theology served as a major foundation for his service as Prime Minister of the Netherlands from 1901 to 1905.

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[17] Field, "John Wesley as A Public Theologian: The Case of Thoughts upon Slavery," 7.

[18] Vincent Bacote, *The Spirit in Public Theology*, trans. Euihyun Lee and Danbi Jeong (Seoul: South Korea, SFC, 2019), 67.

Sphere Sovereignty

To understand Abraham Kuyper's public theology, one must grasp the theology of Sphere Sovereignty, the core of his worldview. Kuyper believes that there is a sovereignty derived from God in the very complex characteristics that make up human beings. This means that each sphere, such as politics, economy, society, culture, and religion, has its own sovereignty. For example, in the art world, there are laws of life that apply to the art sphere. Furthermore, each sphere has its own scope and sovereignty within it.[19] In Kuyper's view, God is above all things, and under him the various spheres of society are on the same level, interlocking like cogwheels and creating a rich and colorful diversity of life.[20]

Based on the Sphere Sovereignty, although Kuyper promotes the idea that Christians should have an impact on the world, this does not mean the church should transform the world as a whole. Regarding the state, Kuyper argues that God established ruling authorities for governance. Therefore, the political sphere has been upon the ruling authorities ever since the result of sin. Even though God has granted authority, this does not mean a theocracy. Kuyper wants a government that would follow God's laws, but he has no desire to organize a state that would literally follow the Mosaic law. It has its own sovereignty. Regarding society, Kuyper argues that God has given sovereignty to the individual spheres of society, to make it clear and sure that these differently developed social lives are under the control of nothing but God, and therefore the state cannot interfere with them or command them in their spheres. For these reasons, each social

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[19] James D. Bratt, *Abraham Kuyper: A Centennial Reader* (Grand Rapids, MI: Eerdmans, 1998), 467.

[20] Bratt, *Abraham Kuyper: A Centennial Reader*, 468.

sphere, such as business, family, education, and institutions, has the freedom to function in its own way according to the laws of God that God has established for each of them.[21]

In this way, Kuyper is based on Calvin's doctrine, whose fundamental principle is the sovereignty of God over the universe. According to Calvin, the three spheres of state, society, and church are derived from the sovereignty of God that existed from the beginning. Each of these three spheres has its own authority within it. According to the authorities, Kuyper considers the foundation of public theology to be that Christians influence each sphere while clearly drawing boundaries between them.

Why did he emphasize boundaries so much? He calls the boundary with the theological term antithesis, and he believes that this is the only way for Christianity to participate in public life while maintaining the integrity of Christian confession.[22] He fears that the removal of boundaries between logic, spirituality, and religion would have destructive consequences, such as the absorption of all legal distinctions under a single idea of the state, the abolition of marriage, and the significant weakening of Christianity and the blinding to paganism. That is why the sovereignty of each sphere is a fundamental concept in Kuyper's public theology.

This concept of sphere sovereignty encourages and provides opportunities for Kuyper and his followers to participate in the public sphere. This concept prevents the church from dictating public policy while also encouraging Christians to be good stewards of society and the church.[23] In addition, this Sphere Sovereignty claimed three

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[21] Bacote, *The Spirit in Public Theology,* 117-119.

[22] Bacote, *The Spirit in Public Theology,* 127.

[23] Bacote, *The Spirit in Public Theology,* 90.

legitimacy. First, by demonstrating the pluralism of the structure, it shows that certain spheres have the right to operate freely from state interference. Second, it also claims legitimacy for the pluralism of worldviews, which guaranteed the worldview of the reformed Christians at the time. Finally, this sphere sovereignty argues that there is a more horizontal concept of each sphere, rather than the principle of subsidiarity, in which each has a role to play under society as a 'whole.' It is not the state's role to protect the whole society and promote the common good; only God is above all else. For this reason, he asserts a famous statement: "There is not a square inch in the whole domain of our human existence over which Christ, who is sovereign Lord of all, does not cry: 'Mine!'"[24]

Indeed, this has considerable similarity to Wesley's worldview. Although Kuyper's theology of sphere sovereignty is derived mainly from the theology of Augustine, Luther, and Calvin, his famous assertion is quite in line with Wesley's worldview. It is well known that John Wesley said, "I look upon all the world as my parish."[25] The original context of this statement was that Wesley wanted to be a pastor or evangelist for all people, but he also had a vision that the whole world, including culture, science, and human reason, belonged to God.

Common Grace

If sphere sovereignty is Abraham Kuyper's public theological worldview, Kuyper's theological basis for public participation is common grace. He argues that common grace compels Christians to serve God in every aspect of their lives. Unlike

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[24] Bratt, *Abraham Kuyper: A Centennial Reader*, 488.

[25] "Journal, June 11, 1739,"The Letters of John Wesley, accessed February 4, 2025, https://wesley.nnu.edu/john-wesley/the-letters-of-john-wesley/wesleys-letters-1739/.

particular grace, common grace cannot resolve sins or lead to salvation, but this non-redemptive grace is being given to believers to respect the world, discover treasures in every sphere, and blossom into the potential that God has hidden in nature and human life.[26] Due to common grace, public engagement is a legitimate responsibility of Christians, and as they accept this responsibility, they will discover and develop systems in their family, social, and political lives.

Kuyper describes common grace as distinct from particular grace. Whereas particular grace is saving grace, which ultimately takes away sin and completely destroys its effects, Common grace is a temporary restraining grace, which arrests and blocks the effects of sin. He argues that common grace functions as a condition for particular grace by enabling Christians to be born; without common grace, creation would be ruined, or at least the circumstances of life would be so terrible that there would be nowhere for God's church to take root.

In this manner, Kuyper contrasts the lives of Christians with the lives of non-Christians. He argues that there are two camps: those he calls the abnormalists, who look to the natural world but find their ideal norms in the triune God, and the normalists, who look only to natural information. The fundamental difference between the two is the difference between the two kinds of human consciousness, the consciousness of being born again and the consciousness of not being born again.[27] Consequently, Christians and non-Christians have different kinds of spirits and therefore perceive the universe differently, leading them to develop approaches to the world that reflect this perspective.

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[26] Abraham Kuyper, "Calvinism: Six Lectures" (lecture, the Theological Seminary at Princeton, New York, 1899), 13.

[27] Kuyper, "Calvinism: Six Lectures," 183.

According to Kuyper, history is possible because of the continuation of common grace and the life of the normalists. Furthermore, he regards human history as a development process, so he urges the development of the creation. According to him, the development of humanity is part of God's plan. History has some meaning and purpose in the development of life because God works within and on the horizon of centuries past, present, and future. Therefore, in general, human life is developed as a result of cultivating the soil of creation, which has been made fertile by common grace. For this reason, Kuyper insists that the concept of stewardship of creation must be seriously accepted as this process of development moves toward ultimate perfection.

In relation to the telos of creation, Kuyper argues that the development of creation in which common grace is exercised has an independent telos separate from salvation, the particular grace. The core of this telos is connected to the understanding of the original collective image of God. According to him, the image of God is not limited to individuals; the entire human race collectively bears the image of God. Therefore, human development is a necessary part of God's plan to see the full glory of God's image reflected in creation, and it is required to reach that goal. And this development is made possible by common grace.

As a result, Kuyper motivates his followers to participate in the public sphere. Indeed, the doctrine of common grace is both the theological basis for public participation and a motivational stimulus for it. Kuyper's common grace enables a positive view of creation by restraining sin and enabling historical development and progress. And this task can be successful when the beneficiaries of particular grace, Christians, cultivate the territory of common grace. This theological understanding of

Kuyper's common grace shares a relatively similar systematic theological perspective with the prevenient grace of John Wesley examined earlier in this paper.

The Work of the Holy Spirit

The third important aspect of Kuyper's public theology is the work of the Holy Spirit. He published a series of articles in the late 19th century called 'The Work of the Holy Spirit,' and what is interesting is that his common grace and the work of the Holy Spirit are closely related. He saw three aspects of the Holy Spirit's activity in creation.

Firstly, the Holy Spirit performs a perfecting function in creation. Kuyper argues that creatures were not created simply to exist or to decorate a corner of the universe like statues, but rather to fulfill a purpose and destiny. And the purpose of that perfection is the progress and development that the Holy Spirit carries out. Secondly, Kuyper sees the Holy Spirit as the principle that gives life to all life. He claims that nothing can exist without the Almighty God holding it in place moment by moment. Therefore, the Holy Spirit resides in the hearts of Christians, gives life to all rational beings, and maintains the principle of life in all creatures. No life can continue without the intervention of the Holy Spirit. The third aspect of the Holy Spirit’s role in creation is the restraint of sin. The Holy Spirit constantly confronts sin and prevents creation from falling into chaos. In conclusion, the role of the Holy Spirit is to provide the energy to make these things happen, which is consistent with the purpose of common grace.

In this way, when Kuyper describes the role of common grace in creation, he speaks in relation to the Holy Spirit's role in creation. In other words, the role of the Holy Spirit is to provide energy for these things to happen, which is in line with the purpose of

common grace.[28] Kuyper sees the ability to govern, the talent to bring out the potential in the materials of creation through the arts, and the ability to excel in some public service or profession as necessary abilities that public theology generally addresses, as gifts given by the Holy Spirit. In this way, Kuiper understands the work of the Holy Spirit as a catalyst that develops and promotes life.

In this way, Kuyper's public theology has profound pneumatological implications, and for him, the Holy Spirit provides a significant motivation for Christians who play a public role. From the perspective of existing theologians, especially Calvinists, Kuyper's understanding of the Holy Spirit and his emphasis on the Holy Spirit's work serve as a 'missing link' because, for a long time, Calvinist theologians downplayed the Holy Spirit's role, especially His work in the world. Indeed, Kuyper's public theology is pneumatological, and this point aligns closely with John Wesley's understanding of transformation, especially his view of the Holy Spirit.

Transformation as a Work of the Holy Spirit

As this chapter has shown, public theology has been a constant presence in Christian history, from Augustine of Hippo and the Reformers to John Wesley. And Abraham Kuyper powerfully presents the contemporary foundations of public theology. According to this paper, John Wesley sees transformation as an essential element of public theology, and Abraham Kuyper argues that the purpose of public theology is the development of the world. And both of them emphasize the work of the Holy Spirit in the public world. In this manner, it is vital that the last part of this paper briefly examines the

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[28] Bacote, *The Spirit in Public Theology,* 172.

theology of transformation and development as a public theology in relation to the work of the Holy Spirit.

Actually, Evangelical Christianity did not develop its public theology much until the 1980s. Unlike John Wesley, who grappled with evangelical preaching and social involvement and creativity blended both in their life, Evangelical Christians spent most of the early 1900s on a fundamentalistic approach. However, from the 1970s onward, Evangelical Christianity began and expanded its social engagement through the historical Lausanne Movement. In this trend, evangelical Christians developed the concept of *transformation* as a public theology in order to address several public issues, such as the disparity between rich and poor and the unjust social structures that create poverty.[29]

The core of transformation is the Christians' dignity of identity. Identity is a sense of self, and dignity is a sense of self-worth.[30] In the Christian anthropological perspective, identity is conferred to human beings by the grace of God, which creates and redeems humanity. Therefore, humanity's worth or merit contributes nothing to identity. Identity will never be conferred by relief, welfare, or development programs. It is only from God. This approach to identity can be regarded as closely grounded in the common grace of Abraham Kuyper's public theology.

On the other hand, Dignity is also a biblical concept. Human beings are called to find their true worth and dignity from the call of God in order to give their allegiance to God. It is only provided by the Gospel, and the Cross is the heart of grace. This is why

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[29] Jacob Thomas, *From Lausanne to Manila, Evangelical Social Thought: Models of Mission and the Social Relevance of the Gospe*l (Ann Arbor, MI: Indian Society for Promoting Christian Knowledge, 2003), 97-99.

[30] Christ Sugden, "What is Good about Good News to the Poor?" in *Mission as Transformation*, ed. Vinay Samuel and Chris Sugden (Oxford, UK: Regnum, 1999), 258.

the Gospel is so important to Christian's transformation. In this manner, Bryant Myers defines Christian understanding of transformational development as "people who have discovered their true identity as children of God and who have recovered their true vocation as faithful and productive stewards of gifts from God for the well-being of all…affirming the local church or churches as critical and indispensable partners in the process of seeking sustainable change."[31]

Ever since the theology of transformation emerged, this theological concept has expanded its theoretical and practical boundaries within the evangelical circle. In the book, *Transformation after Lausanne*, Al Tizon traces four theological developments that have made *transformation* more coherent.[32] Among the developments, the emphasis on the work of the Holy Spirit is noteworthy. Nowadays, theologians of transformation talk not only about evangelism (word) and social concern (deed), but also about the work of the Holy Spirit (wonder) as transformation, in order to bear witness to the whole Gospel.[33] Likewise, evangelical Christianity continues to develop transformation as a public theology amid the explosive growth of Pentecostal and Charismatic Christianity worldwide.

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[31] Bryant L. Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* Revised and Expanded Edition (Maryknoll, NY: Orbis, 2011), 17.

[32] Al Tizon and Ronald J Sider, *Transformation after Lausanne: Radical Evangelical Mission in Global-Local Perspective* (Eugene, OR: Wipf & Stock, 2008), 83.

[33] Tizon and Sider, *Transformation after Lausanne: Radical Evangelical Mission in Global-Local Perspective*, 96.

Conclusion

This chapter has established the theological foundations of this project by presenting public theology as the framework that best articulates the church's public vocation. Although the term "public theology" is relatively recent, the chapter argued that Christianity has never been merely private. By surveying key moments in the tradition—from Augustine, through the Reformers, to Wesley—the chapter showed how Christian theology repeatedly develops in conversation with concrete social realities and the pursuit of the common good.

The chapter then centered Abraham Kuyper as the primary theological anchor for this study. His doctrine of sphere sovereignty provides a structural vision of society in which distinct spheres operate under God's ultimate lordship without collapsing into ecclesial control or state domination. His doctrine of common grace supplies the rationale for Christian engagement across every sphere by sustaining creation, restraining sin, and enabling historical development. The chapter also emphasized the pneumatological depth of Kuyper's public theology: the Holy Spirit perfects creation, sustains life, restrains sin, and energizes human vocations as gifts oriented toward public flourishing.

Finally, by introducing transformational development theology, the chapter extended public theology toward an explicitly Spirit-attentive account of social change. Transformation was framed as a holistic vision grounded in identity and dignity as gifts of grace, integrating word and deed with the Spirit's work. Together, these theological foundations support the project's expectation that spiritual formation should cultivate public faith, equip Christians for engagement across cultural boundaries, and orient their gifts toward the well-being of all.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

Transformational Development theory is a theory developed in the interdisciplinary field of development studies. Development studies is an academic discipline that deals with national development and poverty, and this transformational development theory is a unique, non-mainstream theory within the discipline. This theory focuses on restoring true identity and recovering the vocation of individuals, especially those in poverty. According to the theory, the challenge for the poor is to discover their vocation by recovering their identity and recognizing that they have gifts to contribute to social welfare. Therefore, it is transformed people who can transform and develop their environment and relationships, and that is transformational development.

This theory was not created overnight through simple theoretical research. This theory is a framework created by Bryant Myers, a practitioner and mission studies scholar who has worked in the field at World Vision International for over 40 years. [1] So, this theory contains many practical elements and provides an easily applicable foundation. Nevertheless, this theory remained normative for a long time, rather than explaining actual social phenomena. However, many cases of transformative development have been

[1] Bryant Myers is currently Professor Emeritus at Fuller Theological Seminary in the United States.

reported recently in relation to the Christian revival in developing countries, especially among neo-Pentecostal and charismatic movements. As a result, transformational development theory is once again being evaluated as practical, normative, and, at the same time, well-suited to reflecting social phenomena.

Therefore, this interdisciplinary chapter examines this transformational development theory in detail and discusses the social phenomena that support this theory, especially those occurring in developing countries. Firstly, this chapter examines in detail the transformational development theory itself, specifically how it addresses the transformation of the poor and the process and outcomes. Secondly, this chapter discusses the results of studies on current phenomena in developing countries from the perspective of this transformative development. Thankfully, Bryant Myers has provided a theoretical framework for analyzing these studies, which show that people experience transformation through a sense of security, confidence, and identity. Finally, this chapter discusses how this interdisciplinary theory can be connected to this DMIN project.

Transformational Development Theory

Background of Transformational Development

The term Transformational Development is an alternative term to traditional development.[2] The term is intentionally used to replace the heavily loaded meaning that

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[2] Bryant L. Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* Revised and Expanded Edition (Maryknoll, NY: Orbis, 2011), 3.

traditional 'development' has. When people think of development, they mostly think of material or social change. Furthermore, development became synonymous with Westernization or modernization for a long time.[3] For many people, development is understood as having more material or financial resources, such as GDP or GNI per capita. However, transformational development involves seeking positive change across every aspect of human life, including material, social, psychological, and spiritual domains. Furthermore, unlike Westernization or modernization, transformational development theory sees human progress as not an automatic process. Since transformation seeks positive changes, it requires hard work and a lifelong journey. And the goals of the journey are "to recover our true identity as human beings created in the image of God and to discover our true vocation as productive stewards, faithfully caring for the world and all the people in it."[4] Therefore, transformational development theory concerns not only individual change but also social change.

This theory was developed by Bryant Myers, who worked at World Vision International and Fuller Theological Seminary for the past 40 years. This theory began during his journey as a development expert in 1975, when the United States Agency for International Development (USAID) awarded grants to World Vision to provide aid and development worldwide. At the time, World Vision was a Christian organization, so it lacked expertise in international development. But the problem did not end there. World Vision lacked a clear foundation for Christian international development. There was no clear identity as a Christian agency, and the development projects were not holistic.

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[3] Arturo Escobar, *Encountering Development: The Making and Unmaking of the Third World* (Princeton, NJ: Princeton University Press, 1994), 21.

[4] Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* 14.

Moreover, at the time, there was much opposition within the evangelical community as to why Christian organizations should be involved in international development.

From the 1990s, World Vision began to focus more on professionalism than on Christianity. The staff began to focus on professionalism with only Christian motivations. And they began studying development theories and practices developed in the West, including the U.K., Canada, and the U.S. There was no longer a comprehensive Christian development theory there. For this reason, Bryant Myers began to study development theory as an identity for World Vision as a Christian organization, overcoming the limitations of this dichotomous worldview, worldly expertise, and Christian faith. The result is the Transformational Development theory.

This transformational development is a product of the interdisciplinary field of development studies. Development studies is an academic discipline that examines social, economic, and political development, with a particular focus on addressing poverty in developing countries. In this field of development studies, transformational development theory is a Christian development theory designed to address the shortcomings of existing mainstream theories. That is why the transformational development theory contains many Christian elements. Therefore, the transformational development theory is an interdisciplinary theory, as it is a development theory in its own right, yet it also includes Christian studies. However, this theory is not a theological theory. This theory is clearly a theory of development studies and is based on many mainstream studies, such as international relations, sociology, psychology, and anthropology.

This theory is not a theological theory. Therefore, the research methodology of the theory is not based on philosophy but on sociology. This theory is based on existing

development and poverty studies. Nevertheless, this theory is a Christian one, so it contains some theological content. In particular, the understanding of sin and humans is based on theological studies.

Transformational Development

The goal of transformational development is to change people: recovering true identity and vocation. On the one hand, for the poor, the true identity is "[b]elieving that they are made in the image of God and are God's children", and the true vocation is "[b]elieving they have gifts to contribute and that they are called to be productive stewards of creation."[5] On the other hand, for the non-poor who are involved in development practices such as poverty alleviation projects, the true identity is "[l]aying down their god-complexes and believing that they are made in God's image and are not, themselves, gods", and the true vocation is "[b]elieving that their gifts are for sharing, not control, and that they are to lead as servants, not masters".[6]

As shown above, the transformational development theory, although clearly a theory from development studies, has quite different goals from those of existing mainstream theories. The reason is that the transformational development theory analyzes the causes of poverty in various ways, including a holistic understanding of poverty.

According to Myer's masterpiece, *Walking with the Poor,* mainstream development theory offers various analyses of poverty. Although Bryant Myers does not

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[5] Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* 202.

[6] Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* 202.

entirely reject these theories, instead building his own theory on them, his transformational development theory is much more holistic than the mainstream theories. For example, Robert Chambers, a famous development practitioner and scholar at the Institute of Development Studies at the University of Sussex in the U.K., defines poverty as being entangled in a "cluster of disadvantages."[7] Households are poor in terms of assets, and they are physically weak, isolated, vulnerable, and powerless. In this way, poverty is multidimensional, and the poor are trapped in a 'poverty trap.' John Friedmann, an expert in urban poverty in Latin America, also has a unique understanding of poverty. His focus is on the powerlessness of the poor and understands poverty as a lack of access to power.[8] This goes beyond understanding poverty as simply a lack of something or knowledge, and comprehensively addresses government, political systems, civil society, the economy, and the global economy. In addition, he addresses the psychological aspect of poverty.

Among those many understandings of poverty, the transformational development theory relies heavily on Jayakumar Christian's experience of poverty, who is a long-time Indian expert on poverty and a World Vision practitioner.[9] According to him, "[t]he poor find themselves trapped inside a system of disempowerment made up of these interacting systems. Each part of the system creates its own particular contribution to the disempowerment of the poor, including what Christians term captivity to god complexes

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[7] Robert Chambers, *Rural Development: Putting the Last First* (London, UK: Longman Group, 1983), 103-139.

[8] John Friedmann, *Empowerment: The Politics of Alternative Development* (Cambridge, MA: Blackwell, 1992), 26-31.

[9] Jayakumar Christian, *God of the Empty-Handed: Poverty, Power, and the Kingdom of God* (Monrovia, CA: MARC, 1999), 77.

of the non-poor, deception by the principalities and powers, inadequacies in worldview, and suffering from a marred identity."[10] In this way, the poor are trapped in a disempowering system.

And based on Christians' theory, Myers suggests a 'web of lies' as the cause and outcome of the disempowering system.

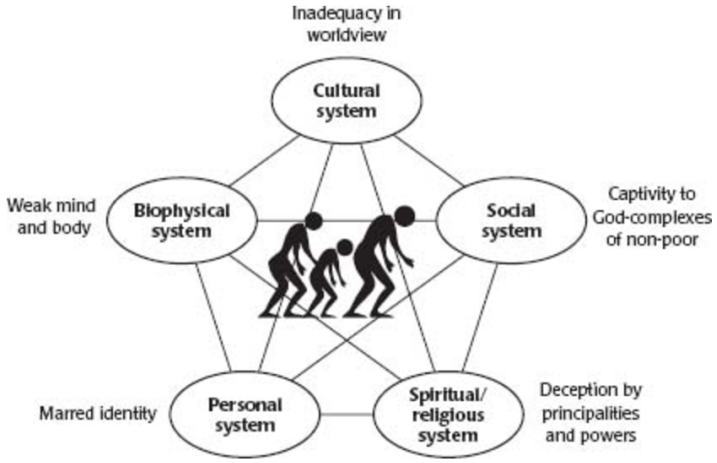

Figure 2: Poverty as Disempowering Systems[11]

As this web of lies shows, transformational development theory says that the nature of poverty is fundamentally relational. Myers concludes his analysis of poverty by saying: "Poverty is a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom in all its meanings."[12] He also finds the fundamental cause of poverty in spiritual factors. He says

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[10] Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* 91.

[11] Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* 113.

[12] Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* 127.

that poverty begins with the severance of various relationships, and that this severance is spiritual.

Table 2. The All-encompassing Web of Lies.

Theme	Social System	Lie
Captivity to the god-complexes of the non-poor	Social Political Economic Religious	You are outside the social system. Your purpose is to serve us. You have no assets, nor should you. We will speak to God on your behalf.
Marred identity of the poor	Social Political Economic Religious	We are not worthy of inclusion. We are not worthy of participation. We have nothing to contribute. We are not worthy of God's concern.
Inadequacies in worldview	Social Political Economic Religious	Our place in the social order is fixed. They are supposed to rule over us. Our poverty is ordained. We sinned: God gives us what we deserve.
Deception by the principalities and powers	Social Political Economic Religious	Social systems are not for the likes of you. Political systems are not for the likes of you. Economic systems are not for the likes of you. God is not for the likes of you.
Weakness of mind, body and spirit	Social Political Economic Religious	I'm not smart enough. I'm uneducated. I'm too weak to matter; I have nothing. I can't understand these things anyway.

Source: Data adapted from Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* 124.

In this way, the transformational development theory is built on this understanding of poverty and therefore has a unique goal distinct from other mainstream development theories. For example, Amartya Sen, a Nobel Prize-winning mainstream scholar, argues that development is the expansion of individual freedom.[13] This is not

[13] Amartya Sen, *Development as Freedom* (New York, NY: Knopf, 1999), 3.

simply individual freedom, but rather the expansion of the poor's freedom to make their own choices. This rights-based approach has become the mainstream theory in development studies and has given rise to the Human Development Index, which the United Nations and other countries worldwide recognize as one of the indicators of development. Another example is John Friedmann, who discussed earlier, argues that development is the expansion of access to social power. Since he sees poverty as limited access to social power, he sees the goal of development as the poor gradually gaining access to social power through a bottom-up approach.

However, Bryant Myers sets his own unique development goals on top of these mainstream development theories. Transformational development has twin goals: "changed people, who have discovered their true identity and vocation; and changed relationships that are just and peaceful."[14] In this way, he presents a holistic development theory that includes not only changes in an individual but also changes in the relationships that the person has both physically and spiritually.

Transformational Development in Developed Countries

Although transformational development research and theory are mainly targeted at developing countries, this theory is in fact applied to other contexts, such as developed countries. Many recent studies have shown that people living in poverty in developed countries also face many problems with their identity and self-awareness. People living in poverty tend to have a 'scarcity mindset,' which leads them to focus on short-term goals,

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[14] Myers, *Walking With The Poor: Principles and Practices of Transformational Development,* 204.

feel a sense of failure, and internalize a negative self-image. According to research by Oxford University and the Joseph Rowntree Foundation, people in poverty enter a scarcity mindset. They become focused on short-term survival; their decision-making ability gradually deteriorates; their focus narrows; they are unable to make long-term plans; they are pushed to the margins; and their daily living standards decline.[15]

But what is even scarier than these side effects is that they have problems with their cognition about themselves. They lose confidence in their ability to succeed, and as a result, they forget about their professionalism and education. They become depressed and anxious, and they have 'negative self-stereotyping' about themselves. Moreover, their situation of poverty causes them to become self-centered. Their short-sighted, narrow-minded decision-making leads them to make self-centered choices. One critical study found that people who are persistently exposed to financial difficulties shift their priorities toward self-centeredness because poverty affects their cognitive abilities.[16] Research shows that people who are not financially struggling are more than 80% likely to report an envelope containing money when they pick up, while people who are financially struggling are much more likely to take it for their benefit. In this way, economic hardship has been shown to reduce pro-social acts and increase selfishness.

This scarcity mindset, triggered by economic hardship, also reduces multiculturalism and fosters ethnocentrism. According to research done by Krosch and

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[15] Jennifer Sheehy-Skeffington and Jessica Rea, *How Poverty Affects People's Decision-making Processes* (York, UK: Joseph Rowntree Foundation, 2017), 1-4, https://www.jrf.org.uk/savings-debt-and-assets/how-poverty-affects-peoples-decision-making-processes.

[16] James Andreoni, Nikos Nikiforakis, and Jan Stoop, "Are the Rich More Selfish than the Poor, or Do They Just Have More Money? A Natural Field Experiment," *NBER Working Paper,* no. w23229, (March 2017), https://ssrn.com/abstract=2935434.

Amodio, Scarcity alters people's perceptions of race, which in turn exacerbates racial discrimination.[17] As people become more economically disadvantaged, they become less tolerant of other races and more resentful of them. For example, when people are stressed out by economic difficulties, they categorize people they usually think of as people of other colors as stereotypically black. In this way, this study provides a new perceptual explanation for why economic poverty contributes to widespread racial inequality. The research *Evolutionary Bases of Prejudice also shows that resource scarcity* increases tensions between groups and increases ethnocentrism and discrimination.[18] When resources are scarce, individuals tend to place greater importance on their in-group based on their race or ethnicity and perceive out-groups as competitors, developing negative attitudes toward them.

Indeed, what the transformational development theory analyzes poverty is applied not only to developing countries where poverty is widespread but also to societies commonly referred to as developed countries.

Actual Cases of Transformational Development

In this way, poverty is not simply a lack of material goods, but rather a marred identity and marred relationships, and at the root of this are spiritual elements. In addition, people who live with marred identities and relationships are trapped in a web of

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[17] A. R. Krosch and D. M. Amodio, "Economic scarcity alters the perception of race," *PNAS Proceedings of the National Academy of Sciences of the United States of America* 111, no. 25 (2014): 9079-9084.

[18] Steven L. Neuberg and Catherine A. Cottrell, "Evolutionary Bases of Prejudices," in *Evolution and Social Psychology*, ed. Mark Schaller, Jeffry A. Simpson, and Douglas T. Kenrick (New York: NY: Psychology Press, 2006), 25.

lies, and as a result, they tend to become more selfish and ethnocentric. So, transformational development is what allows them to find their identity, their true vocation, and restore just and peaceful relationships.

So where does this transformational development take place, and how can it be observed? According to Dena Freeman, who teaches anthropology and international development studies at the London School of Economics, social phenomena that can be explained as transformational development are occurring in contemporary developing countries, especially in East Africa. Despite being a non-Christian anthropologist, she mentions transformational development theory in her book *Pentecostalism and Development: Churches, NGOs and Social Change in Africa*. In the book, she explains the relationship between progressive Pentecostalism and social development, a phenomenon currently widespread around the world, especially in developing countries. She says, "[t]he concept of transformational development, or 'holistic ministry', has spread widely through the Protestant and Pentecostal world and puts and emphasis on 'serving the whole person' and addressing what are perceived as social, physical and spiritual needs."[19]

Here, Progressive Pentecostalism is a religious movement distinct from classical Pentecostalism, as it is more interested in engaging with social issues. According to religious sociologists Miller and Yamamori, the authors of the book *Global Pentecostalism: The New Face of Social Engagement*, Progressive Pentecostals are religious movements that actively participate in the following areas:

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[19] Dena Freeman, *Pentecostalism and Development: Churches, NGOs and Social Change in Africa* (London, UK: Palgrave Macmillan UK, 2012), 164.

1) Mercy Ministries (providing food, clothing, shelter),
2) Emergency services (responding to floods, famine, earthquakes),
3) Education (providing day care, schools, tuition assistance),
4) Counseling services (helping with addiction, divorce, depression),
5) Medical assistance (establishing health clinics, dental clinics, psychological services),
6) Economic development (providing microenterprise loans, job training, affordable housing),
7) The Arts (training in music, dance, drama),
8) Policy change (opposing corruption, monitoring elections, advocating a living wage)[20]

These days, scholars are beginning to be surprised by the phenomenon in developing countries, particularly in African countries commonly seen as economically poor, overcoming their economic and material limitations and participating in various social issues. And, linking this to Max Weber's masterpiece, *Protestant Ethic and the Spirit of Capitalism*, they observe that just as the Protestant Ethic became the basis for the development of Western capitalism 150 years ago, Progressive Pentecostalism is now becoming the basis for the development of the Global South.

How do people who have been living in poverty for a long time become able to contribute to the development of society? Many scholars explain the process from the transformational development theory. Firstly, numerous studies continue to report identity change as a key to the phenomenon. For example, David Maxwell investigates the fact that Pentecostals begin with “the remaking of the individual, and rapidly progresses to family” based on the primary concept of personal and social rebirth.[21] Martin witnesses a “revision of consciousness” among Latino Pentecostals who regard

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[20] Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley, CA: University of California Press, 2007), 42.

[21] David Maxwell, "'Delivered from the Spirit of Poverty?': Pentecostalism, Prosperity and Modernity in Zimbabwe," *Journal of Religion in Africa* 28, no. 3 (January 1998): 352.

themselves as special people, as if people in monasteries conceived themselves as being in "gardens of the Lord," and radical people conceived themselves as peculiar people with special purposes.[22] Burgess also finds that, although the church is a Nigerian church in Europe, Pentecostal churches shape "the self-conception of their members as valuable members" in their host society.[23]

Secondly, Pentecostals experience a sense of security and confidence throughout the identity change. When Pentecostals undergo an identity change, such as conversion, they experience a break with the past. The break with the past plays a critical role in fostering a sense of security, as they regard themselves as no longer bound by the curse of malevolent powers, such as their ancestors and territorial spirits. People now feel they are no longer destined to live in poverty with a marred identity, but are living for success and prosperity. Then, the identity change is strengthened by the sense of confidence. As a result of the sense of security, Pentecostals become ready to feel the second sense, the sense of confidence. As born-again Christians, they begin to feel intimacy with God and trust in their lives. They become responsible for their lives and seek prosperity in the future because they believe they deserve it. These thoughts are also strengthened by the progressive Pentecostal social engagement, so that they no longer regard themselves as marginalized, but instead begin to enjoy egalitarian relationships with others.

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[22] David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford, UK: Blackwell Publishers, 1990), 287.

[23] Richard Burgess, "Nigerian-Initiated Pentecostal Churches as a Social Force in Europe: the Case of the Redeemed Christian Church of God," *PentecoStudies* 9, no.1 (June 2010): 97-121.

Lastly, Poor and selfish people become altruistic and considerate of others and society. It is well known that Pentecostal worship is egalitarian.[24] Unlike traditional or mainline Christianity, Pentecostal worship is not carried out solely by clergy. Instead, lay members who participate in worship can manifest various components of Pentecostal worship, such as prayer, praise, prophecy, healing and deliverance, and even preaching. This egalitarianism derives from the nature of Pentecostalism, in which the only requirement of Pentecostal worship is the work of the Holy Spirit, not church buildings, order, or seminary-educated leaders.[25] During Pentecostal worship, people feel the direct presence of God and try to encounter and communicate with God. Furthermore, this egalitarianism and direct connection to God affect people's self-perception. People who are marginalized or disempowered, especially women, start to play dominant roles during the worship, and the participation assists them to overcome internal scars such as "shame" and "humiliation" that are imposed by hierarchical orders.[26] Also, as people who received "spiritual gifts" such as healing and deliverance during the worship and prayer, they develop self-esteem, which results in independent decisions in their daily life and creating social relationships with others based on that self-esteem.[27] Then, those

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[24] Naomi Haynes, "Egalitarianism and Hierarchy in Copperbelt Religious Practice: On the Social Work of Pentecostal Ritual," *Religion* 45, no. 2 (January 2015): 273-292.

[25] Joel Robbins, "Pentecostal Networks and the Spirit of Globalization: On the Social Productivity of Ritual Forms," *Social Analysis* 53, no. 1 (March 2009): 55-56.

[26] Salvatore Cucchiari, "Between Shame and Sanctification: Patriarchy and Its Transformation in Sicilian Pentecostalism," *American Ethnologist* 17, no. 4 (November 1990): 698.

[27] Katy Tangenberg, "Culture, Social Relationships and Self-Perceptions of Pentecostal Women," *International Social Work* 50, no. 2 (March 2007): 229-242.

expanded social relationships play a significant role in developing social productivity and democracy, in other words, social transformation.[28]

Mechanisms of Transformational Development

In this light, Myers analyzes this phenomenon through a picture titled 'Progressive Pentecostal Transformative Work.' According to the framework, the mechanism of transformational development is as below.

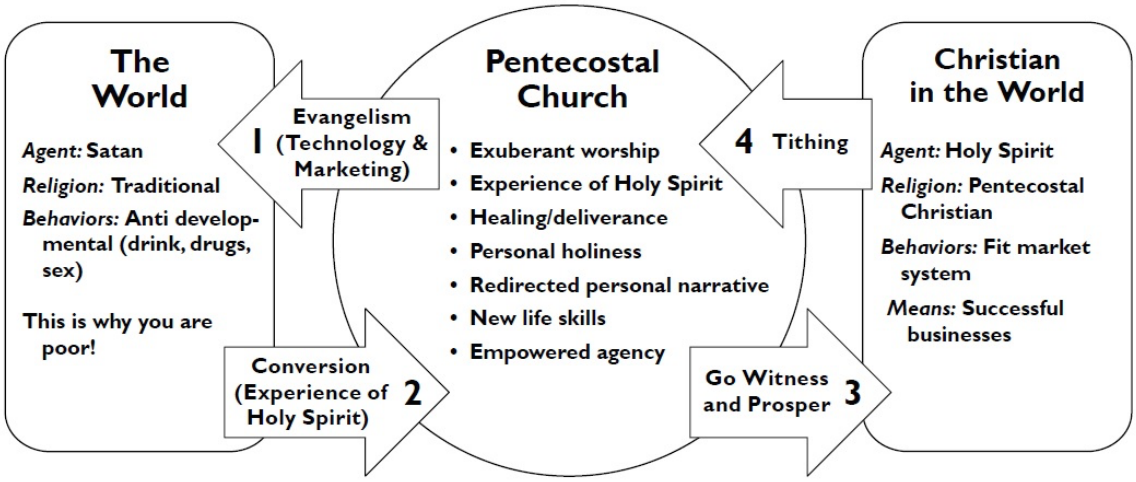

Figure 3. Progressive Pentecostal Transformative Work[29]

The progressive Pentecostal transformative process consists of four stages. The first stage is that Pentecostal churches are an aggressively evangelistic community that inserts the message of salvation into the Satanic world, which has widespread immorality

[28] Amber Johansen, "The role of Pentecostalism in democratic development. A Case study of Brazil," *Journal for the Study of Religions and Ideologies* 13, no. 39 (December 2014): 236.

[29] Bryant L. Myers, "Progressive Pentecostalism, Development, and Christian NGOs: A Challenge and Opportunity," *International Bulletin of Missionary Research* 39, no. 3 (July 2015): 116.

and diminishes household assets by drinking and womanizing. By doing so, the Pentecostal Good News delivers people from the fallen world and poverty. The second stage is a conversion process that accords personal, affective, and exuberant worship together with signs and wonders. In this stage, people acknowledge God's love and God's desire for their lives in fullness. As a result, people can become active agents in the world. In the third stage, Pentecostalism demands radical behavioral change. As new creations, converts do not waste household income but rather spend wisely, based on their belief in God's promise of prosperity in the future. So, they become 'empowered witness' and expect a better life. Then, in the fourth stage, with the new 'transformative religion,' people are disconnected from the 'change-resistant' traditional religion and become prosperous, generous, and evangelical. In this way, Pentecostals go through evangelism, exuberant worship, behavioral change, and transformation, and this four-stage framework becomes a virtuous cycle spiritually, materially, and psychologically.

Therefore, transformational development theory is not simply a theoretical and normative hypothesis but has been demonstrated in various actual cases across both developing and developed countries.

Interacting Transformational Development with other Foundations

This Transformational Development theory is closely linked to the three foundations presented in this DMIN study. First, this theory can well explain the biblical foundation of this study. The biblical foundation studies exegesis 1 Corinthians 12:4-14 and what the Apostle Paul wanted to say to the Corinthian church. According to the

paper, the Corinthian church faced many problems, most of which were secularization, economic and social problems, and multicultural issues, similar to those faced by international Christians in Korean churches today. For this reason, the Apostle Paul spoke about the gifts of the Corinthian church, their diversity and unity, and their purpose for the common good. According to the foundation paper, the Holy Spirit gave many gifts to the church in Corinth, but in fact, those gifts were for the common good and multiculturalism. This is consistent with what the theory of transformational development claims and discovers. According to this theory, people who are experiencing socioeconomic problems have a marred identity and selfish tendencies, but through the work of the Holy Spirit, that is, exuberant worship, they recover their identity, improve their relationships with those around them, and nurture the public nature of the church, which participates in social issues. Therefore, this transformational development theory can be an essential theory for understanding how the content of the Bible in 1 Corinthians 12 is realized in the present world.

Secondly, this theory is directly connected to the historical foundation of the Azusa Street Revival movement and the life of its leader, William Seymour. The Azusa revival movement was one of the most explosive movements worldwide in the early 20th century, as it marked the beginning of the Pentecostal movement. And at the center of it all was Seymour, a black man born as a child of slaves. Despite numerous difficulties, hardships, racism, social pressure, and failure, he continued to seek the work of the Holy Spirit, and in the end, God the Holy Spirit worked through him. Like the contents of 1 Corinthians 12 and the Pentecost event in the Bible, Azusa's revival movement went beyond a simple personal internal spiritual revival and had a profound impact on all parts

of society. The revival movement was a movement for the common good of not only one society but also all around the world. Indeed, God the Holy Spirit granted Seymour a social vision of unity, equality, and love, and he achieved them. How did the oppressed, poor, and discriminated black workers of that time achieve such development? It must be because he completed the transformation discussed in the transformational development theory. The overcoming of his marred identity through exuberant worship, further discovery of his vocation, and subsequent making of relationships just and peaceful is literally a textbook example of transformational development. And he went further to make the church a place for the public good.

Finally, this transformational development theory provides an interdisciplinary guide to how the public theology this project explores in the theological foundation paper can be applied in practice. The theological foundation paper examines the public nature of the church and the work of the Holy Spirit. According to the paper, Abraham Kuyper, the Prime Minister of the Netherlands and a great theologian, presents a concrete and profound theology on public theology and the work of the Holy Spirit. He inherited the theology of Augustine, Luther, and Calvin, laid the foundation for a public theological worldview called 'sphere sovereignty,' and explained why Christians must participate in the public sphere through 'common grace.' In particular, he naturally emphasizes the Holy Spirit's role in public theology and connects the idea that Christians' participation in public affairs is the work of the Holy Spirit. His Connecting public theology with the work of the Holy Spirit is a search for the 'missing link' that previous generations of theologians failed to achieve. In this context, Abraham Kuyper's public theology and the idea that the Holy Spirit works for the public good align with this transformational

development theory's claims and discoveries. Indeed, this theory is the most exemplary, showing how Abraham Kuyper's philosophical and theological ideas are applied and realized in practice.

For these reasons, this transformational development theory is a core theory that is closely connected to the Bible, Christian history, and public theology, explaining and expressing how they intertwine.

Conclusion

This chapter established Transformational Development as the interdisciplinary foundation for this study. As an alternative to mainstream development approaches that often equate development with modernization or material gain, transformational development defines change holistically and locates its starting point in people: recovering true identity and vocation, which then produces restored relationships that are just and peaceful. By interpreting poverty as fundamentally relational—an absence of shalom expressed through disempowering systems and a "web of lies"—the chapter showed why sustainable change must address worldview, agency, and self-perception, not only economic scarcity.

The chapter also noted that this framework is increasingly supported by observed social phenomena. Research on scarcity suggests that poverty can narrow decision-making, erode confidence, increase self-protection, and intensify ethnocentrism. In contrast, studies of progressive Pentecostal and charismatic movements in the Global South describe patterns that align with Myers’s model: conversion and Spirit-centered

worship foster security and confidence, encourage behavioral change, and strengthen social ties, often resulting in generosity and civic participation.

Finally, the chapter argued that transformational development serves as a bridge connecting the project's biblical, historical, and theological foundations. It offers a practical lens for relating Paul's "common good" in 1 Corinthians 12, the social implications of revival movements such as Azusa, and public theology's account of grace and the Spirit in public life. Accordingly, this framework provides an interdisciplinary rationale for designing and evaluating Gateway Spiritual Formation as a pathway toward public faith and multicultural integration.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This final chapter, Project Analysis, covers all aspects of this DMIN project, including the theories previously explored. This introduction revisits the key theories discussed in the previous chapters and explains how they impact this final DMIN project.

The Ministry Focus chapter explained that South Korea has become a multicultural society, and numerous international Christians are entering the country. However, the chapter also explained that many of these Christians are experiencing sociocultural difficulties, leading to an increasing self-centeredness in their faith and a decline in their multicultural capabilities. Then the chapter introduced the struggle the researcher has faced in juggling two conflicting aspects of his life: his identity as a pastor and his passion for working in the public sphere. However, through the Synergy process, the chapter found out that the two identities seemed disparate, but the spheres were not in conflict and could be integrated. For this reason, the researcher argued that he is in a very suitable position to address the current problems facing international Christians.

Thus, the first chapter confirmed that the researcher's life struggles and journey can effectively address the diverse issues faced by international Christians in Seoul, a multicultural society. Today, many international Christians in South Korea face various spiritual and social challenges in both the church and the public sphere. They are

struggling to find a sense of belonging within their church community while experiencing confusion about language, culture, and identity as they adapt to Korean society. Therefore, his life journey can help international Christians in South Korea transform from mere foreigners into active agents of service to society. This is the starting point of this project.

In this context, in the second chapter, Biblical foundation, the researcher analyzed 1 Corinthians 12:4-14. In that passage, Paul argues that various spiritual gifts are given 'for the common good.' This shows that the Holy Spirit's work is not limited to the benefit of individuals or individual churches, but is public and for the benefit of others worldwide. The latter part of the passage also demonstrates that diversity is not a problem, but rather a spiritual gift that builds the body of Christ. From this perspective, the role of the church is to create a public, multicultural community for the kingdom of God.

The next chapter, Historical foundation, demonstrated how the biblical basis discussed above was realized in Christian history. As an example, this paper discussed the Azusa Street Revival. The early Pentecostal movement, arising in the 20th century through the Holy Spirit, demonstrated how the Holy Spirit could bring people from diverse backgrounds together in transformation. The story of the Azusa Street Revival proves that when the Holy Spirit brings about spiritual transformation, it is not confined to individual change; it naturally leads to social transformation, such as racial reconciliation and gender equality. This historical insight helps us consider how local multicultural churches in 21st-century Korean society can exert similar dynamism in society and the public sphere.

This was followed by a full-fledged theological discussion. This theological foundation chapter primarily explained Abraham Kuyper's public theology and concept of common grace. According to this, the Holy Spirit is not simply sent to save believers from the world, but rather to serve the public sphere and reveal God's power and grace to the world. Furthermore, by combining Kuyper's thought with Wesleyan spirituality and the experience of the Pentecostal movement, this chapter clearly demonstrates that public holiness must ultimately be manifested as active love for others and service to the common good.

The final, interdisciplinary foundation, drawing on international development theory, explored how spiritual and social transformation are holistically connected. Based on Bryant Myers' theory of transformational development, the researcher argued that true transformation means recovering a broken identity and discovering a sense of calling, which means rectifying one's relationship with God, oneself, others, and the world around them. The integration paper concluded that the transformation of international Christians in South Korea should be both spiritually rooted and socially active.

The insights from all the foundation papers converge in the conception of the Gateway Spiritual Formation Project, designed for international Christians living in Seoul, South Korea. This project is not just a teaching project; it is a real-life theological response to actual issues in this society. The project seeks to address a critical gap in the discipleship of multicultural believers: the separation between inner spirituality and social change, between personal faith and public responsibility.

As the researcher continued the pastoral work at Eunpyeong Holiness Church and led the Gateway International Ministry, he observed that many international Christians

tend to view the church as a private place, like a 'private faith shelter,' rather than a 'public mission community.' Therefore, one of the goals of this project is to change this view through a six-week spiritual formation process grounded in biblical reflection, historical awareness, theological and interdisciplinary teachings, and experiential worship. Especially, the last session was a revival and outreach event that demonstrated how the Spirit works both within and outside people.

The problem of this research is that international Christians in South Korea find it challenging to adjust to a new cultural context. At times, their socioeconomic issues become more of the focus than integrating into public church life. The hypothesis of this research is that if international Christians participate in the six-week spiritual formation course 'Gateway Spiritual Formation,' they will be equipped to integrate into their new cultural church context by nurturing the public and multicultural nature of the church.

This project is a summary of everything learned from United's DMIN: The Ministry Focus made the researcher realize that he wanted to bring together pastoral ministry and public engagement. The four foundation papers added theological and cross-disciplinary depth to his vision. The final project brought that vision to life by providing people in a specific community with actual transformation training.

Methodology

Methodological Framework

This project utilizes a qualitative mixed-methods approach. The main goal is to figure out how spiritual formation could nurture the public and multicultural nature of the church among international Christians living in South Korea. This methodology aims to examine the spiritual dynamics of transformation rather than merely assessing external behaviors when participants engage in lectures and dialogue and experience the work of the Holy Spirit.

For this reason, this project is structured around cycles of experience, reflection, and renewed experience, making both participants and the researcher collaboratively accept how the Spirit shapes their understanding of the church's public and multicultural faith. This design draws upon the Wesleyan and Pentecostal faith that spiritual growth is enabled in community and through participation. In this manner, the methodology is not solely an academic selection but a theological spirituality and praxis.

In particular, this study examines the issues currently facing overseas Christians by utilizing authoritative measurement methods widely used in academia: the Selfishness Questionnaire, the Altruism Scale, and the Multicultural Competency Assessment. Another notable aspect of this project is that the final session of the project is a spiritual retreat. As this research has repeatedly stated in each foundation, the core of this study is that the Holy Spirit enables believers to go beyond themselves and engage with the public sphere and multicultural contexts.

Context, Participants, and Project Structure

This project was conducted at the Gateway International Ministry, located at Eunpyeong Holiness Church in Eunpyeong-gu, Seoul, South Korea. The Gateway ministry serves various international Christians from many different countries. For many people, South Korea is a place of both opportunity and challenge. They work to find a spiritual home, often monoculturally, because of language and social barriers. Therefore, this project aims to resolve this tension through a formation process that enables participants to understand themselves as active agents of God's mission in the public sphere, rather than as passive recipients of Christianity.

Participants are from India, China, the Philippines, Vietnam, Nagaland, Mongolia, the United States, Brazil, Cameroon, Ethiopia, Korean American, and Korean Chinese. These people are between the ages of 25 and 39 and come from various spheres, including theology students, professionals, teachers, non-profit organization staff, and laborers. Each person attends Gateway Ministries regularly and agrees to participate in the entire six-week program, including all data collection activities. Multicultural diversity is a key part of this project because it makes it a small-scale version of the global church.

The project lasted six weeks. Except for the orientation in the first week and the spiritual retreat in the last week, the researcher maintained a similar pattern for each of the second through fifth weeks. All Participants began each meeting with a prayer and a Bible reading together, which helped focus their spiritual formation each week. Every weekly session started with a lecture on the biblical, historical, theological, and interdisciplinary foundations. After the initial lecture, participants gathered to discuss

how they could apply what they had learned to their own lives. At the end of each session, participants prayed together, reflected, and meditated on how the Holy Spirit had led them.

Data Collection and Analysis

The researcher utilized a variety of data collection methods, including quantitative measures and personal narratives. For quantitative measures, he used the Selfishness Questionnaire, the Self-Report Altruism Scale, and the Multicultural Competence Assessment, which were administered twice to participants, before and after the project. These validated tools helped this research understand participants' perspectives on self-interest, helping others, and their awareness of other cultures. Although this study did not aim to generalize from quantitative data, these tools helped the researcher identify patterns of change and analyze them qualitatively.

For qualitative data, the research recorded individual interviews, researcher observations, and the supplementary journal. The researcher conducted semi-structured interviews with each participant twice, before and after the project. The pre-project interviews sought to understand participants' initial understanding of the church, its public nature, and multicultural interactions. In the post-program interviews, he asked participants to share how the program changed their experiences and how it shaped their understanding of the church's public and multicultural nature. The researcher designed the questions to encourage participants to share their stories in a narrative format, allowing them to feel comfortable answering. This narrative format helped this research

understand not only their thoughts but also how their perceptions evolved throughout the project.

In addition to the interviews, the researcher also asked participants to keep a weekly journal for six weeks, optionally. These journals were helpful in understanding how each participant's beliefs and feelings evolved over time. He also recorded in detail observations from each session. These observation notes included group activity patterns, significant emotional climate, and cultural interactions among participants. Thus, the surveys, interviews, optional journals, and field notes generated valuable data that illuminated the participants' changes and the group's learning process.

After collecting this data, the researcher used a thematic coding approach to interpret it. He read and transcribed all interviews and journal entries, identified frequently occurring words and metaphors, and assigned initial codes. These codes were then used to derive larger concepts that illustrate the participants' changes.

Three major themes emerged through this interpretation: the growth of public faith, the rediscovery of multicultural and community identities, and the restoration of personal calling. These patterns are also supported by quantitative survey data. The quantitative findings demonstrate a simultaneous decrease in selfishness and an increase in altruism and multicultural competence. Interpretation in this way indeed revealed the three key themes. Thus, it can be said that the project contributed to participants' increased public faith, rediscovery of their multicultural and community identities, and restoration of their personal calling.

Implementation

After completing preliminary preparations in July 2025, the researcher began the six-week operational phase of the project at Eunpyeong Holiness Church in Seoul, South Korea. For six weeks, He brought together twelve Christians from diverse backgrounds and led a spiritual formation project focused on spiritual renewal and cultural understanding. All participants read the Bible, listened to lectures, discussed theology, and shared experiences similar to real-life situations. The final session was a retreat-style revival meeting in Gangneung, South Korea.

There was a lot of work to do before the project officially started. Several church ministries, including worship, hospitality, and logistics, had to work together to make this project possible. Every week, the Gateway lecture room was set up in a circle so that people could talk to and see each other. The soft light and background hymn music made the lecture room feel like a good place to pray and think.

In early July, the Gateway Ministry invited participants, and each person signed a consent form indicating their intent to participate in the six-week program. One week before the first meeting, an email with the schedule, expectations, and instructions for completing the pre-project surveys was sent. All participants accepted this project not as a mere class or workshop, but as an academic project with a group spiritual journey.

Each meeting took place every Saturday from 2:00 PM to 4:00 PM, from July 12 to August 16, 2025. After the meeting, participants enjoyed light refreshments and a relaxed atmosphere where they could freely discuss further. The researcher believed these post-meeting conversations would play a crucial role in fostering camaraderie and mutual understanding among people from different cultures.

Week One: Pre-Assessment and Orientation

Table 3. Session 1: Introduction to Gateway Spiritual Formation

Lesson 1	Time
Spiritual Formation • Opening Prayer • Devotion • Sharing life	30 minutes
Orientation and Introduction to Gateway Spiritual Formation • Introduction of four foundations • Introduction of the spiritual retreat • Q&A Session • Confidential agreement	30 minutes
Pre-Survey • Selfishness Test • Altruism Test • Multicultural Competency Test Closing Prayer	60 minutes

The first week consisted of a pre-assessment and orientation. During this orientation, the researcher explained the project's content, future progress, vision, and goals. Participants expressed excitement about the project, but also a sense of caution. During the first session, participants completed three mandatory assessments. Many were surprised by the variety, depth, and volume of questions. After the test, all participants briefly discussed their expectations for the project. Some participants expressed interest in learning how to better interact with people from different cultures. Others expressed hopes for ways to enhance their religious life in Korea and heal wounds they experienced due to cultural differences. After these diverse sharing sessions, the researcher concluded the first meeting with prayer.

Week Two: Biblical Foundation – Gifts for the Common Good

Table 4. Session 2 Biblical Foundation

Lesson 2	Time
Spiritual Formation • Opening Prayer • Devotion • Sharing life	30 minutes
Biblical Foundations • Reading Scripture: 1 Corinthians 12:4-14 • Lecture: Gifts in Diversity and Unity for Common good • Discussion • Finding today's lesson	1 hour 20 minutes
Announcements • Next Session's Agenda Closing Prayer	10 min

The second week's session focused on the biblical foundation, with a study lecture on 1 Corinthians 12:4-14. The researcher explained that church members are given various gifts not only for themselves and the local church, but also for the common good and the world. The researcher emphasized that having different cultures ultimately serves to build up the body of Christ. In the discussion that followed the lecture, participants were divided into small groups and shared their misconceptions about spiritual gifts. For example, a participant from an Asian background confessed that the church culture in which they grew up was quite hierarchical, so spiritual gifts were rarely discussed. Conversely, a participant from Latin America admitted that while people freely discussed and used their gifts, they mostly used them for personal gain and rarely for the public good. Through this discussion, participants shared that they learned from Scripture that we all have gifts, which exist for the common good and for multiculturalism.

Participant 5 said, "Maybe the reason our churches fight is that we forgot the word common."

As the facilitator, the researcher led them in a short prayerful reflection and asked them to imagine what their future community would look like if every Christian utilized their spiritual gifts for the common good. At the end of the session, everyone wrote their spiritual gift on paper and placed it in the middle of the table. Then, all prayed together, Lord, make our gifts for the common good.

Week Three: Historical Foundation – The Azusa Street Revival

Table 5. Session 3: Historical Foundation

Lesson 3	Time
Spiritual Formation • Opening Prayer • Devotion • Sharing life	30 minutes
Biblical Foundations • Reading Scripture: 1 Corinthians 12:4-14 • Lecture: Work of the Holy Spirit and Common Good: A History of Azusa Street Revival and William J. Seymour • Discussion • Finding today's lesson	1 hour 20 minutes
Announcements • Next Session's Agenda Closing Prayer	10 min

The third week dealt with the historical foundation of the story of William J. Seymour and the Azusa Street Revival. The researcher started by talking about how racial segregation was common in the United States in the early 1900s and how the Azusa mission was very open to everyone. A participant from Africa said that working at a South Korean organization sometimes made them feel invisible. One second-generation

Korean participant confessed that she often felt like she did not belong anywhere. The room became a space of both criticism and empathy. Everyone prayed together and reflected on the deep wounds caused by the cultural challenges they faced in Korea. Participants realized that multicultural reconciliation and competence were not optional extras for ministry, but evidence that the Holy Spirit is at work even now.

Week Four: Theological Foundation – Public Theology

Table 6. Session 4: Theological Foundation

Lesson 4	Time
Spiritual Formation • Opening Prayer • Devotion • Sharing life	30 minutes
Theological Foundations • Reading Scripture: 1 Corinthians 12:4-14 • Lecture: A Theological Foundation of Public Nature of the Church and the Work of the Holy Spirit • Discussion • Finding today's lesson	1 hour 20 minutes
Announcements • Next Session's Agenda Closing Prayer	10 min

The fourth week covered the theological foundations of public theology, particularly Abraham Kuyper's public theology and common grace. While the participants struggled with the theological concepts, the overall session was quite rewarding. The researcher emphasized that the mission of the church and of Christians can extend beyond the church building into the public sphere and into all areas of society. In the following discussion, participants discussed how they could apply the theological concepts they had learned to their own lives. One Korean-American participant said that

while he had never previously considered his vocation as ministry, he now felt he needed to act justly and honestly in public spaces to make his faith public.

Another participant said, "My machine can be my pulpit."

These discussions demonstrated a clear understanding of the essence of public theology—practicing faith in public spaces.

Remarkably, the relationships among the participants improved significantly by this point. While the first week was filled with anxiety and doubt, this week was filled with laughter. From this point on, participants began socializing after class, often at cafes and other locations, discussing how they could practice their faith in their daily lives, especially in public spaces. This week marked a significant turning point for the researcher and this project, as it was when theoretical understanding transformed into practical faith.

Week Five: Interdisciplinary Foundation – Transformational Development

Table 7. Session 5: Interdisciplinary Foundation

Lesson 5	Time
Spiritual Formation • Opening Prayer • Devotion • Sharing life	30 minutes
Interdisciplinary Foundations • Reading Scripture: 1 Corinthians 12:4-14 • Lecture: Transformational Development and World Christianity • Discussion • Finding today's lesson	1 hour 20 minutes
Announcements • Next Session's Agenda Closing Prayer	10 min

In the Week 5 session, the researcher introduced participants to Bryant Myers' theory of transformational development, an interdisciplinary approach. This theory argues that true transformation involves the restoration of a broken identity and the discovery of true vocation. In other words, the researcher taught participants that true transformation involves reconciling relationships with God, with self, with others, and with the world around them. During the post-lecture discussion, one participant shared that she had been ignoring problems at work out of fear. Another participant confessed that a conflict with a local pastor in his home country continues to affect his religious life. As participants discussed this, they prayed for one another, asking God to grant them the strength to forgive each other and begin anew.

At the end of the session, each person wrote a short statement that began with "I will walk with..." and named a person or group they planned to want to walk with after the project. This act of commitment made the call to public faith more personal.

Week Six: Revival and Outreach

Table 8. Session 6: The Gateway Spiritual Retreat

Lesson 5	Time
Revival Meeting • Praise Worship • Listening to Word • Prayer Time	2 hours
Post Survey and In-depth Interviews • Post-survey • In-depth interviews	60 min

Last week was a revival and outreach event in Gangneung, South Korea. Gangneung city is a seaside city, and the retreat included learning, worship, and sharing

participants' faith with additional mission activities. During the final week of the session, participants shared short testimonies about how this project had changed their perception of the church so far. Participants shared their testimonies with excitement and joy. Participant 9, in particular, played the guitar throughout the testimonial writing session and then sang hymns in their respective languages, specifically English, Korean, Portuguese, and Tagalog. These testimonies and hymns demonstrated how the Holy Spirit had worked deeply and quietly throughout this project.

Participant 3 said, "Before this program, I helped people because I felt sorry for them. Now I serve them because I see Christ in them."

Participant 10 said, "I was scared to talk in public, but now I know that my story can help other people."

When each participant spoke, others showed they agreed. People said the closing prayer in their own languages, and that unity filled the room.

After the worship service, the post-project surveys and interviews were conducted. In the process, many people wanted to know whether the program could continue or whether they and other church members could use it for their own program. It was certain that the Holy Spirit's work had sparked a desire for ongoing growth that went beyond the research framework.

Summary of Learning

The six-week Gateway Spiritual Formation Project was an excellent opportunity to learn from one another, and the project transformed the twelve international Christian participants and the researcher in significant ways.

This part uses both numbers and words to show how participants were transformed before and after the project. The purpose of this chapter is to summarize how the participants get involved in the project and how their attitudes, behaviors, and understanding changed. This chapter directly evaluates the hypothesis of this research that if international Christians participate in the six-week spiritual formation course 'Gateway Spiritual Formation,' they will be equipped to integrate into their new cultural church context by nurturing the public and multicultural nature of the church.

Pre-Project Quantitative Learning

Before the spiritual formation project began, the quantitative assessments provided a clear status of the participants' spiritual and relational tendencies. These results provided more than mere statistics; they revealed significant patterns in participants' self-perceptions, interpersonal behavior, and cultural engagement in South Korea.

Firstly, the Selfishness Questionnaire, scored from 0 to 2, shows that the twelve participants had an average score of 1.12. This number does not indicate that a person was selfish or lacked morals. It just shows that they were focused on themselves because they were foreigners in a foreign culture.

Table 9. The Selfishness Questionnaire Result before the Project

	Before the Project
Total Selfishness	1.12 out of 2

Most participants agreed with statements emphasizing safety, caution, and smart self-preservation. Also, they showed moderate agreement on egocentric behavior, like putting his or her own needs ahead of others'. This result suggests that the participants in this research were more likely to see daily life as a matter of individual survival rather than collective responsibility. This tendency toward selfishness was not manipulative but defensive, reflecting experiences of cultural barriers, immigration challenges, and social marginalization. The results indicate that before the project intervention, participants' instincts about social relationships were influenced mainly by anxiety and vulnerability rather than by a sense of duty to the public good or mission.

Secondly, the Self-Report Altruism Scale also supports the same interpretation. The participants' average pre-score of 3.04 out of 5 shows that they were altruistic, but not all the time, and mostly in specific situations.

Table 10. The Self-Report Altruism Scale Result before the Project

	Before the Project
Total Altruism	3.04 out of 5

Many participants said they would help friends, coworkers, or church members, but they were unsure whether they would be friendly to strangers, in new social situations, or with people from different cultures. It looks like their sense of safety or comfort affects how willing to assist others. They were more likely to help others in

places where they felt culturally safe, and much less likely to do so in public places where they are not comfortable. This pattern shows that the participants wanted to help, but they could not because they were worried about their culture, social status, and lack of knowledge about others.

Lastly, the Multicultural Competence Assessment shows that the participants needed to work on the most. The participants' average score of 70 out of 120 before the test indicates that they did not know much about other cultures. Also, it shows that they did not understand well or lacked the skills to talk to people from different cultures.

Table 11. The Multicultural Competence Assessment Result before the Project

	Before the Project
Total Multicultural Competence	70 out of 120

Participants acknowledged cultural differences well. However, many individuals struggled to understand the impact of culture on communication, relationships, or perceptions of power in daily life. They did not like unfamiliar cultural behaviors and were unsure how to change the way they talk or clear up misunderstandings. Few people actively sought multicultural experiences, and even fewer regarded cross-cultural competency as a component of their Christian responsibility. Participants were part of a multicultural church and met people from diverse backgrounds, but they still did not know how to handle these cross-cultural situations well. For this reason, the Multicultural Competence Assessment revealed a developmental gap: participants had not yet acquired theological or practical frameworks for accepting cultural differences as opportunities for mutual growth rather than threats.

Likewise, a clear statistical picture emerges if the three tools were examined together. Most of all, participants entered the project with a deeply personal faith that was mainly private. Their faith was shaped by sincere devotion, but it was not yet part of a public or multicultural context. Their scores indicate that their daily lives were closed off, that they showed inconsistent altruism, and that they lacked confidence in other cultures. Their spirituality was genuine yet limited, benevolent yet cautious, and confined solely to familiar contexts. These results show that the participants were spiritually hungry but lacked the theological tools and social skills needed to share their faith publicly or in relationships with people from different cultures.

In conclusion, the pre-project quantitative data did more than just show where things were lacking. Also, the result shows how important and timely the spiritual formation process was. The data show that the participants were ready to transform. They wanted to grow, were willing to learn, and were open to admitting their shortcomings. What they needed was a structured spiritual formation grounded in the Bible, history, theology, and community that could help them go from being afraid of the outside world to being involved in it as well as from being afraid of other cultures to understanding them.

Post-Project Quantitative Learning

The six-week project produced significant changes in the participants' quantitative assessments. The researcher believes these numerical changes were not simply an increase in their scores, but a holistic shift in how they viewed themselves, their church, and the world. Thus, after the six-week project, participants showed significant

improvements on the selfishness, altruism, and multicultural competency tests. This demonstrates how a well-planned and implemented spiritual formation project can bring about real change.

First, on the selfishness questionnaire, the average score decreased by approximately 43%, from 1.12 to 0.64. This decrease occurred across all forms of selfishness. In other words, the participants' egocentric, adaptive, and pathological selfishness all decreased. Interpreting this, we can see that while the participants previously focused on self-preservation, distrusted others, and prioritized their own interests, they now consider others more considerately, trust them more, and seek to help the community as a whole, rather than viewing themselves as vulnerable or resource-deficient. This shift is not simply a change in scores or mood, but instead suggests a fundamental shift in perspective. In other words, the participants no longer see themselves as mere outsiders in an unfamiliar society, but rather as adopting a public and multicultural theological self-image. This is similar to the transformational development Bryant Myers advocates: the restoration of a marred identity and the discovery of true vocation.

Table 12. The Selfishness Questionnaire Result

	Pre	Post	% Change
Total Selfishness	1.12	0.64	-0.48 (-43%)
Egocentric Selfishness	1.15	0.70	-39%
Adaptive Selfishness	1.05	0.60	-43%
Pathological Selfishness	1.16	0.62	-47%

The second change is observed on the altruism scale. Participants' average score increased from 3.04 to 3.86. This shift suggests that while participants previously engaged in altruistic behavior only occasionally or in specific, stable situations, they now practice it more frequently and intentionally in their faith lives. Specifically, participants reported that after the project, helping strangers, offering directions, generously giving their time, and meeting others' needs became more natural. This shift was not simply numerical; it represented a theological shift within the participants. It signifies that the participants embraced the idea that altruistic living goes beyond mere acts of kindness; it is a public service of the church and a form of discipleship. This altruism data ultimately demonstrates that, before the project, participants only helped those in need and those they knew, but now view the world more openly and offer help. This project has yielded the positive results the researcher intended.

Table 13. Self-Report Altruism Scale Result

	Pre	Post	Change
Total Self-Report Altruism Scale	3.04	3.86	+0.82 (+27%)

Finally, and most importantly, the change occurred on the multicultural competency assessment. The average score of participants significantly increased from 70.0 to 82.5. This change occurred across all areas, but the most significant gains were in skill and action competencies. This demonstrates that participants not only learned about cultural differences through this project, but also developed skills and behaviors that applied what they learned in real-life situations. In fact, participants reported feeling fearful or intimidated about making mistakes in a multicultural environment before the

project began. However, after the project, participants demonstrated increased confidence in communicating with others, resolving cultural misunderstandings, and treating each other with respect. In other words, this project reflects the importance of multicultural competency from a faith perspective and how it was enhanced.

Table 14. Multicultural Competence Assessment Result

	Pre	Post	Change
Multicultural Competence Total	70.0 (Max 120)	82.5	+12.5 (+17.9%)
Awareness	2.6 out of 4	3.1	+19.2%
Knowledge	2.2	2.8	+27.2%
Skills	2.1	2.9	+38.1%
Action	2.0	2.7	+35.0%

In conclusion, when these three quantitative changes are looked at together, a clear pattern emerges: participants became less self-protective and more focused on others; less hesitant and more willing to assist others; and less alone and more connected to people from other cultures. Clearly, their increasing altruism went hand in hand with their decreasing selfishness. Also, the best proof of both transformations is how much better they are at spending time with people from different cultures. For these reasons, the project did not just change people's attitudes or strengthen their beliefs: it also transformed them to live out a more public, generous, and multicultural faith.

Pre-Project Qualitative Learning

The pre-project interviews reveal participants' spiritual situation in words: honesty, desire, and doubt. Before the project, participants had sincere faith but lacked the words to explain how the church fits into public life or how it interacts with different cultures. Their voices describe both desire and confusion.

When asked the first question, almost everyone spoke in private terms.

Researcher: How do you define the church?
Participant (P) 1: I think the church is believers worship God and find strength. For me, it's mostly a spiritual community people pray and learn together.
P2: I think of church mainly as a place where study the Bible and try to become better people.
P3: Church feels like family. I find emotional support and prayer.
P4: I feel the church is people connect with God and with other Christians.
P5: Actually, the church is a group gather to grow spiritually.
P6: To me, church like a safe place, and I find peace there.
P7: In my opinion, the church is come together.
P8: I think the church is believers who gather to worship.
P9: For me, Church is a place people gather to worship with music.
P10: I feel accepted at church, and it feels like a second home to me.
P11: The church is I worship and find comfort after my shifts.
P12: I see church as a place for moral and spiritual growth.

These answers show that participants think the church with a focuses on themselves.

About the second question, when asked about the church's public nature, participants were unsure or said they were confused about the concept.

Researcher: How do you define the public nature of the church?
P1: I haven't really thought about what it means for the church to be public. Maybe it's about being kind to others or helping people who need support.
P2: The church's public role seems political. It shouldn't get involved in society's every issues.
P3: I haven't really thought of the church as public. Church is more about serving the community.
P4: I'm not sure what public nature means. It sounds a little academic to me.
P5: The church's public nature might be about mission work and sharing the faith.

P6: I think public means being nice to each other? but I'm not really sure.
P7: I think the church's public nature is to reach out and help others.
P8: The church's public nature is help guide society in making moral choices.
P9: Because the church is public, it can share faith through culture like music performances.
P10: For me, Public nature about faith means trying to be a good person in society.
P11: I hadn't thought about what a public church is before. Maybe reaching out to others.
P12: The church is public, I think it should focus on charity and social responsibility.

Participants lacked conceptual clarity, reflecting a lack of a cohesive theological framework for the public nature of the church.

Thirdly, their experiences interacting with the public sphere were likewise restricted.

Researcher: What have been your experiences engaging the public world as a church?
P1: I haven't done much outside the church. I don't know well public world. Except visiting the sick with my pastor. I often feel not sure how to express my faith in Korean society.
P2: I've taken part a role in some charity events, but I usually keep my faith to myself and my family.
P3: I help out with feeding programs with church, but I never linked that work to theology before. I don't know whether that is public.
P4: Sometimes I help out at church events, but most of the time I just go to the service and have time with members.
P5: I have preached in villages, but I haven't really thought much about social issues before. Is it public?
P6: I don't get involved in public because I'm busy and quite shy.
P7: I have helped translate sermons several times, but I often don't connected with people outside the church community.
P8: I gone on mission trips, but I don't think about the bigger issues behind them with public.
P9: I have played music in public squares, mainly for outreach events. Is it ok?
P10: I've led youth worship for years, but I hadn't really about what it means to live out my faith in public.
P11: I care for patients one-on-one, but I never saw it as church work. It can be public.
P12: I have some, usually go to church business seminars, but I haven't joined community outreach events.

Likewise, Participants did not have a clear distinction between spiritual life and public life, either theoretically or experientially.

Fourthly, most participants also said they had hardly ever received any real multicultural training.

> Researcher: What training have you received about interacting with people from different cultures?
> P1: In seminary orientation, I learned a little about cultural communication. but not much cultural training about actual ministry.
> P2: I haven't any formal cross-cultural training. I mostly learn by watching others in South Korea.
> P3: My past jobs gave me some intercultural experience, but I didn't gain much practical things in terms of faith.
> P4: I haven't had any training. I just try to be polite when I meet people from other cultures.
> P5: I studied missiology, but not multicultural dynamics. and didn't get training.
> P6: I don't have any training, so I mostly learn from others do.
> P7: I didn't get cultural training, just some practice translating between Korean and Mandarin in the past.
> P8: My former education only brief covered intercultural communication.
> P9: I don't get formal multicultural training, just real life experience.
> P10: I haven't had any official cultural training. All my experience comes from living as a foreigner here.
> P11: Didn't have cultural training, except for a few hospital seminars at my work.
> P12: My background is in cultural theory, but no training for ministry.

These answers show that the people had no training experience and were also emotionally exhausted when answering. They were a bit hurt by being left out of the culture.

Lastly, even though there were many unknowns, every participant wanted to grow through this project.

> Researcher: What are some of the things that you would like to learn about engaging the public world and interacting with persons from different cultures?
> P1: I hope learn how to share the gospel in different ways. I want respect other cultures and serve people beyond my comfort zone.
> P2: I want to learn how to show my faith at work not making others feel uncomfortable.

P3: I going to to learn bring social work and ministry together more effectively in different culture.
P4: I wanna feel more confident when I talk with people from other countries.
P5: I want to learn that the Holy Spirit helps the church make a difference in public life and my life.
P6: I want to learn my faith can help me at work so that become more public?
P7: I wanna learn to connect people from different cultures through faith.
P8: I want to make more about how my theology connects with diversity in the world.
P9: I hope I can learn how to connect worship to the world with justice and compassion.
P10: I want to connect my faith with helping others. making the world better.
P11: How to bring faith and compassion together in my work is what I want to learn.
P12: I hope to find ways to bring together my professional ethics and my faith together.

Before the project, participants were kind of standing at an intersection. They had faith, but they were not sure how to express it in public. Also, they wanted to grow and do something, but were not sure how to do so in multicultural settings. In other words, they loved it but lacked the right tools.

Post-Project Qualitative Learning

After six weeks of worshiping together, reading the Bible, reflecting on theology, studying history, engaging with interdisciplinary foundations, and discussing with one another, the participants said they had changed a lot. Their words show how significant this transformation is.

Participants showed an entirely new way of thinking about the church. Now they think of church as a more public, missional community.

Researcher: How do you define the church?
P1: Now, I see church as living body of Christ that participates in the transformation of the world.
P2: I know the church as a spiritual community. It shows Christ's love in public.

P3: The church is community led by the Holy Spirit meant to serve the world.
P4: I think the church as a living testimony of Christ's love to the all nations.
P5: The church is filled with the Holy Spirit. Takes part in God's mission to bring redemption to the world.
P6: The church isn't just for worship. it's also sharing God's peace with others.
P7: Now, I think church as God's multicultural family brings people together.
P8: The church is a Spirit-led community goes out to every culture.
P9: I think church as a community that brings people together through the Holy Spirit, despite of their differences.
P10: I now see church as the people God uses to heal divisions in the world.
P11: I regard the church God's healing community for everyone in society.
P12: I think church as visible expression of the Kingdom of God in our daily life.

About the second question, the project clearly helped people to understand the church's public nature as not a choice; it is the church itself.

Researcher: How do you define the public nature of the church?
P1: For me, church's public nature means live out God's love, justice, compassion, and truth in our society.
P2: Being public nature means serving society and working for the common good, not trying to gain only political power.
P3: Public nature of the church is sharing the gospel through action of compassion and justice.
P4: Not to me, public nature means having faith shows outside the church building.
P5: Church is about sharing our faith by serving. Also, working for justice, and helping people come together.
P6: The public nature of church means showing love to my coworkers to me.
P7: For me, the public nature of the church is to help connect people from different backgrounds and cultures.
P8: The public nature means having a humble presence in the world. It not trying to dominate the world.
P9: I think Church being public helps the church show God's love and beauty through the world by serving together and singing.
P10: The public nature is about showing active love beyond our ethnic boundaries.
P11: I think church's public nature tells extending spiritual care to all people, not just church members.
P12: I believe its public role should take part in restoring society.

Thirdly, the most significant change happens with how participants thought about public engagement.

Researcher: What have been your experiences engaging the public world as a church?
P1: Recently, I helped organize a multicultural worship event at the church. This experience show me that faith can cross cultural boundaries.
P2: I began mentoring younger coworkers at my work. And I realized that even small acts of kindness is ways to live out my faith in public.
P3: Now, I now understand my NGO work is part of the church's public mission, don't separate from it.
P4: During the outreach week, I prayed strangers on the street first time. It makes a big difference to me.
P5: I connect my preaching with social change like by putting the gospel into action.
P6: I started a small prayer group during lunch time, it brought some kind hope to our factory.
P7: I feel I am called to use my language skills to help ministry that crosses cultures.
P8: Learning about how others worship together changed way I see unity.
P9: I learned to lead multicultural worship and how to welcomes all languages.
P10: When I joined the street evangelism, I felt like the Holy Spirit bring us together with people we didn't know.
P11: I tried to start praying over nurses from other faiths. It change how I see ministry.
P12: I started a small discussion with young professionals to help them how to connect their faith with their work.

Fourthly, participants became happy and confident and no longer afraid of cultural differences.

Researcher: What training have you received about interacting with people from different cultures?
P1: This six-week training help me listen better and see other people's stories more important.
P2: I learned helpful way to connect people, who speak different languages and come from different cultures.
P3: This training show me practicing cultural humility. It can be a way to worship in public.
P4: I've learned being humble. It helps me make friends with people from other cultures.
P5: This project helped me a lot to see more ways the Holy Spirit connects my faith with social engagement.
P6: Every sessions helped me appreciate the world's diversity, even when it's hard to communicate.
P7: The project taught me that listening to each other is the key to respecting other cultures.

P8: The program quite helped me understanding cultural privilege better.
P9: This project made me focus little on performing and more on serving others.
P10: I learned to see difference as God's gift in cultures.
P11: This training helped me to see the people with respecting other cultures is part of spiritual maturity.
P12: The project training growed me see my vocation as public discipleship.

These reflections confirmed that, through the project, participants' multicultural growth occurred in relationships, feelings, and spirituality.

Overall, this project contributed significantly to participants by cultivating the public nature of the church and multicultural competencies, as hypothesized.

Researcher: What are some of the things that you would like to learn about engaging the public world and interacting with persons from different cultures?
P1: I want keep learning how to connect faith, service, relationships to people from other cultures and public. It is as part of my calling.
P2: Now, I know how to connect my Christian ethics, my work, and show my faith in public.
P3: I plan to working on community projects that can show God's love in public.
P4: I want to learn more about how to share the gospel with people from different cultures and who speak other languages.
P5: I hope to learning more deeply how the Holy Spirit and public theology can work together.
P6: I know about how to lead others spiritually in everyday life.
P7: I can help other people bring different cultures together in the church.
P8: Now, I want to teach my students to respect all cultures as part of their faith.
P9: I'll do others learn to use music to bring people together in public.
P10: I want young people get involved in public and intercultural ministry.
P11: I hope to start prayer groups in the hospital and even welcome people of all difference faiths.
P12: I want to create kind of programs that connect theology with social innovation.

Post-Project Personal Interview Themes

The interviews after the project show that participants learned publicness and multiculturalism not only in their minds but also in their real lives. Their actual voices describe that their transformation was very personal, public, and multicultural.

Three themes stand out clearly across all twelve post-personal interviews: 1) they learned more about the church's mission and purpose, 2) participants found new courage to get involved in public life, and 3) they improved at having competency with people from other cultures. Also, these interviews show that the project helped the participants feel more connected to their beings and callings.

About the first question,

> Researcher: How has this project impacted your engagement with the public world and interaction with people from different cultures? What session(s) impacted you the most?
>
> P1: This project made see faith part of daily life. I used to keep my spirituality inside church or class. After learning public theology and common grace, I started serving my community through my studies. Now, I mentor international students help bring Korean and foreign believers together. I believe that the gospel shows through justice, care, and respect.
>
> P4: The spiritual gifts for common good helped me see God can use me in public life. I used to think faith is only private, but now I help new international Christians adjust to life in Korea as way to serve God.
>
> P7: Session on public theology touched me deeply. I began to view translation not as work but as ministry. I think it’s how I serve the multicultural body of Christ publicly.
>
> P10: The Biblical foundation lecture helped me see that my failures can become a kind of stories hope in public ministry. I sometimes do discussion time with young women about self-worth in faith.

About the second question, Participants reported significant changes in their perception of the church's public nature.

> Researcher: Tell your story of how you transformed/improved the capacity for the public nature of the church?
>
> P2: I learned church is not just about preaching but about living truth every day. My view about public church changed. And now I think honesty and fairness should be part of my faith. I became more open about my beliefs to public. And even prayed with a coworker for first time.

> P5: My faith shifted from only thinking mission to the world but seeing the importance of public theology. Now, I can see preaching as public act that speaks to both sin and social injustice to the world. This made my sense of calling as a pastor stronger.
>
> P8: I began to think my classroom as kind of place for public ministry. Teaching English can became a way to show Christ's love and compassion. I now make effort to listen to my students' stories more.
>
> P11: My the hospital can be a place for my public mission. Every care can show Jesus Christ to those who are suffering. This project made my work as a nurse feel more meaningful and active.

Lastly, the interviews indicate that the participants had grown significantly in their ability to live in multicultural competency. Most of them said they went from being passive to being grateful, and from being distant to really belonging.

> Researcher: Tell your story of how you transformed/improved the capacity for the multicultural nature of the church?
>
> P3: I realized diversity can be strength, not a challenge. The worship night, everybody prayed in their own language, changed me a lot. I felt like I was experiencing heaven on earth. Now, I can build friendships across all nationalities reflect the kingdom of God.
>
> P6: Working with people from different countries make me feel exciting instead of scary. I have learned respecting different habits and food cultures. This project taught me that being humble in culture is a part of spiritual growth.
>
> P9: I have learned to respect different cultural life, rhythms and melodies. Now, I can work with Korean and African musicians write songs to show our unity in Christ.
>
> P12: I became more sensitive to unspoken cultural meanings and assumptions in my workplace. I learned to ask more questions and listen carefully intentionally. This project helped me turn Christian leadership to cross-cultural ministry.

Like this, Participants kept reporting heightened confidence in engaging with individuals from diverse cultures and cultivating friendships beyond cultural boundaries.

Summary of Learnings

When the quantitative numerical data were integrated with the qualitative data, such as participants' voices, journals, and post-interviews, significant patterns of transformation emerged. The most important patterns of this project are as follows.

The first pattern is a reduction in selfishness as public orientation increases. The Selfishness Questionnaire shows a considerable drop in selfishness, from an average of 1.12 to 0.64, a 43 percent decrease. This change is the same in all three types of selfishness: egocentric, adaptive, and pathological. Before the project, many participants had an inwardly focused faith and were more focused on survival in a new culture than on being public. After the project, however, their stories show a movement outward.

P3's voice says it well: "Before project, I only worried about keeping myself safe in country. After that, I wanted serve without thinking what I would lose."

P2 thought the same thing: "I didn't know how much I lived in fear. God opened my heart the sessions. I am ready to put other people first in my faith."

These testimonies show that participants in this project began to see themselves as representatives of God's love in public. In this way, their faith transitioned from self-preservation to a self-giving orientation.

The second pattern is the combination of altruism growth and public action. The Self-Report Altruism Scale increased significantly, from 3.04 to 3.86. Participants started being more altruistic more often and in more public places.

P4 said, "I helped new student find place to live well. Before, I would have been too scared or shy to do it. Now saw it as my duty."

P10 talked about a small but significant change: "There was old Korean woman on the subway having trouble with her bags. I felt the Holy Spirit urge me help. I would have thought more twice about this program before."

These interview examples can demonstrate that their altruism had transitioned from speculation to actual public discipleship.

The third pattern, the growth of multicultural competence, is combined with relational transformation. The score on the Multicultural Competence Assessment went up by 17.8 percent, from 70.0 to 82.5. This increase shows not only meaningful, measurable numeric growth, but also that participants convey the real meaning in their stories.

P5 in the journal, "I always said sorry for my accent. I don't now why. But I learned that my culture is part of God's beauty."

P6 said that the change happened during the multicultural worship service: "When we prayed in many languages, I felt the Holy Spirit bring us together. I no longer view difference as barrier."

Participants were not only more aware of cultural differences but also became more willing and able to engage in genuine interactions. Through this project, they learned to change how they talk to each other, listen empathetically to others, and handle cultural tension with humility.

The Last and overarching pattern is the integration into a coherent theological narrative. When the quantitative and qualitative results were interpreted together, a cohesive theological pattern emerged: participants shifted from introspection to extrospection in their faith. They seemed to stop being protective and start giving more.

They became less afraid and braver. They are not less monocultural; they are more intercultural. Furthermore, their identities became less fragmented and more unified.

As a result, this Spiritual formation process helped participants see their lives in a new way, through the eyes of a kingdom rather than through the lens of survival as foreigners. The integrated analysis definitely indicates that the Gateway Spiritual Formation Project did more than just raise survey scores. It transformed people's imaginations, renewed their callings, healed their wounds, and brought together people from different cultures by showing the public nature of the church in their daily lives. Both quantitative and qualitative data confirm that the project's hypothesis was not only supported but also highly embodied, both statistically measurable and spiritually outstanding.

Conclusion

This project started as a vision to make the church more public and multicultural to international Christians in South Korea. Now, it has become real through theological reflection, lived experience, and measurable change. This project did more than just test an idea. It created a new space where the Holy Spirit transformed hearts, relationships, and perspectives for the better.

At the start of this journey, the research question problem was: international Christians in South Korea find it challenging to adjust to a new cultural context. At times, their socioeconomic issues become more of the focus than integrating into public church life.

Now, the data collected from surveys, interviews, journals, and observations allows this researcher to assert that the participants' changes in how they thought, acted, and spiritual awareness showed that this project worked well. The hypothesis of this research is verified that if international Christians participate in the six-week spiritual formation course 'Gateway Spiritual Formation,' they will be equipped to integrate into their new cultural church context by nurturing the public and multicultural nature of the church.

However, the more important result was not methodological success but actual spiritual transformation for both the participants and the researcher. The whole DMIN journey, which culminates in this project, has taught the researcher that theology becomes credible only when embodied. Every session, conversation, and prayer over the six weeks has shown me that the Holy Spirit is still working through imperfect people to build a public, multicultural church. Therefore, the ultimate outcome of this project is not merely a report of activities but the establishment of an active community in the Kingdom of God.

Evaluation of the Project's Effectiveness

As a result of this project, participants' scores for selfishness decreased, altruism increased, and multicultural competence increased significantly. The real effectiveness of the project lies in the qualitative interviews, which show how people's points of view changed, and their daily faith was transformed.

The six-week length was good for focused learning from an educational perspective. The participants gradually understood the material throughout the project.

They were able to apply what they had learned because they reflected on it every week. The six weeks gave good space for the combination of theological input, community conversation, devotional practice, united intellect and emotion, as well as contemplation and behavior. The last revival event was the focal moment when faith turned into action and theology into worship.

As stated in the summary of learnings, participants moved from private spirituality to public and multicultural testimony. They began incorporating their faith into their workplaces, educational institutions, and communities. It also became essential to build relationships with people from different cultures to show how the gospel brings people together; furthermore, the participants' sense of public discipleship as their identity grew significantly.

The overall results show that the project was highly effective in teaching; it made a lasting transformation that continues to make a long-term difference.

Limitations and Call for Further Studies

Although this study tested the hypothesis, achieved the intended results, and demonstrated effectiveness, it has a limitation.

Firstly, Further follow-up interventions and observations beyond the six-week period are necessary to fully transform a Christian's spirituality. While this study achieved significant educational results within six weeks, further observations and measurements are needed to fully assess the holistic transformation of a Christian's life. A Christian's spirituality is formed over a lifetime, so it's difficult to completely transform it in just six weeks. Even if significant changes are evident, maintaining and

developing them requires additional intervention or observation. Especially in an environment like Korea, where monocultural boundaries are strong and religious life is private, there are many obstacles for international Christians to continuously cultivate publicness and increase multicultural capabilities. Therefore, further research is needed to determine whether the results of a six-week program like Gateway Spiritual Formation are effectively sustained in Korean society.

Moreover, since this study has the potential to be applied to other countries and cultures, research is needed to examine whether Gateway Spiritual Formation operates in other contexts. For example, research is needed to determine whether Korean Christians living in the United States who receive this Spiritual formation training will experience similar results, including reduced selfishness, increased altruism, and enhanced multicultural competency. Accordingly, this paper calls for future research that is both additional and diverse.

Finally, the impact of the spiritual retreat, which played a key role in this study, needs to be studied more independently. The DMIN project conducted theoretical and practical research on the role of the Holy Spirit and the resulting changes throughout the entire process. However, the project combined educational elements such as lectures, small groups, and journals with the spiritual retreat. Therefore, the independent effects of the spiritual retreat alone were not studied. Future research should focus more on pneumatology and practical aspects to examine the effectiveness of the spiritual retreat alone.

Upon concluding this research, the researcher hopes this research will be applied in various ways in the future. In particular, many South Korean churches are currently

embarking on various international ministries, and many Korean schools, especially seminaries, are accepting international Christians through their international studies departments.[1] At this dawning moment, the researcher hopes that as additional research continues and develops, this type of research will contribute significantly to the new Korean Christianity and the Kingdom of God.

[1] Ministry Data Institute, *Actual Condition of Migrant Missions,* Numbers Report no. 323 (Seoul: Ministry Data Institute, 2026), https://www.mhdata.or.kr/bbs/board.php?bo_table=koreadata&wr_id=375.

APPENDIX A

PRE- AND POST -OPEN-ENDED QUESTIONNAIRES

1. How do you define the church?

2. How do you define the public nature of the church?

3. What have been your experiences engaging the public world as a church?

4. What training have you received about interacting with people from different cultures?

5. What are some of the things that you would like to learn about engaging the public world and interacting with persons from different cultures?

APPENDIX B

QUESTIONS FOR PERSONAL INTERVIEWS AFTER PROJECT

1. How has this project impacted your engagement with the public world and interaction with people from different cultures? What session(s) impacted you the most?

2. Tell your story of how you transformed/improved the capacity for the public nature of the church?

3. Tell your story of how you transformed/improved the capacity for the multicultural nature of the church?

APPENDIX C

THE SELFISHNESS QUESTIONNAIRE

Questions	Disagree		Agree
1. I have no problem telling "white lies" if it will help me achieve my goals.	0	1	2
2. I am not too concerned about what is best for society in general.	0	1	2
3. Now and again I have manipulated my friends to gain an advantage.	0	1	2
4. At the end of the day I care mostly for myself, my family, and friends who can help me.	0	1	2
5. I have occasionally put others down to achieve my goals.	0	1	2
6. I don't give to charities.	0	1	2
7. Even if it meant giving my kids an unfair advantage over others, I would do it for them.	0	1	2
8. Sometimes you need to take advantage of other people before they take advantage of you.	0	1	2
9. I am not always honest because honesty can end up harming myself and others.	0	1	2
10. when it comes to helping myself or helping others, I tend to help myself.	0	1	2
11. It is not nice to exploit others, but there are times when you simply need to.	0	1	2
12. If there was only one space left on a lifeboat that a child needed, I would honestly have to take it for myself and my family.	0	1	2
13. Quite often in life, it is more important to receive than to give.	0	1	2
14. I know I love rewards in life, even if there is a cost to others	0	1	2
15. It is better to save for a rainy day than to give to charities where money can be misspent.	0	1	2
16. If I am honest, there are times when I put myself first, even if it is someone else's loss.	0	1	2
17. If the choice was between killing someone or being killed, I would kill.	0	1	2
18. I care for myself much more than I care for others.	0	1	2
19. I have sometimes dumped friends that I don't need anymore.	0	1	2
20. I sometimes lie to others for my own good, and theirs too.	0	1	2
21. Even when I see people in need, I don't feel the urge to help them.	0	1	2
22. I go out of the way to exploit situations for my own advantage.	0	1	2
23. At the end of the day, I have to admit that I am quite a selfish person.	0	1	2
24. I mostly help those around me who will help me later.	0	1	2

Scoring

Each Item has a score ranging from 0 to 2. Add these points as follows:

Egocentric Selfishness: Questions 2, 6, 10, 13, 15, 18, 21, 23.

Adaptive Selfishness: Questions 1, 4, 7, 9, 12, 20, 24.

Pathological Selfishness: Questions 3, 5, 8, 11, 14, 16, 19, 22.

Total Selfishness: Sum Egocentric + Adaptive + Pathological Selfishness Scores

Source: Data adapted from Adrian Raine and Stepheni Uh, "The Selfishness Questionnaire: Egocentric, Adaptive, and Pathological Forms of Selfishness," *Journal of Personality Assessment* 101, no. 5 (April 2018): 503-514.

APPENDIX D

THE SELF REPORT ALTRUISM SCALE

Questions	Never	Once	More than once	Often	Very often
1. I have helped push a stranger's car out of the snow.	1	2	3	4	5
2. I have given directions to a stranger.	1	2	3	4	5
3. I have made change for a stranger.	1	2	3	4	5
4. I have given money to a charity.	1	2	3	4	5
5. I have given money to a stranger who needed it (or asked me for it).	1	2	3	4	5
6. I have donated goods or clothes to a charity.	1	2	3	4	5
7. I have done volunteer work for a charity.	1	2	3	4	5
8. I have donated blood.	1	2	3	4	5
9. I have helped carry a stranger's belongings (books, parcels, etc.).	1	2	3	4	5
10. I have delayed an elevator and held the door open for a stranger.	1	2	3	4	5
11. I have allowed someone to go ahead of me in a lineup (at photocopy machine, in the supermarket).	1	2	3	4	5
12. I have given a stranger a lift in my car.	1	2	3	4	5
13. I have pointed out a clerk's error (in a bank, at the supermarket) in undercharging me for an item.	1	2	3	4	5
14. I have let a neighbour whom I didn't know too well borrow an item of some value to me (e.g., a dish, tools, etc.)	1	2	3	4	5
15. I have bought 'charity" Christmas cards deliberately because I knew it was a good cause.	1	2	3	4	5
16. I have helped a classmate who I did not know that well with a homework assignment when my knowledge was greater than his or hers.	1	2	3	4	5
17. I have before being asked, voluntarily looked after a neighbour's pets or children without being paid for it.	1	2	3	4	5
18. I have offered to help a handicapped or elderly stranger across a street.	1	2	3	4	5
19. I have offered my seat on a bus or train to a stranger who was standing.	1	2	3	4	5
20. I have helped an acquaintance to move households.	1	2	3	4	5

Source: Data adapted from J. Philippe Rushton, Roland D. Chrisjohn, and G. Cynthia Fekken, "The Altruistic Personality and the Self-Report Altruism Scale," *Personality and Individual Differences* 2, no. 4 (1981): 293-302.

APPENDIX E

MULTICULTURAL COMPETENCE ASSESSMENT

Questions	1	2	3	4
1. I view human difference as positive and a cause for celebration.				
2. I have a clear sense of my own ethnic, cultural and racial identity.				
3. I am aware that in order to learn more about others I need to understand and be prepared to share my own culture.				
4. I am aware of my discomfort when I encounter differences in race, colour, religion, sexual orientation, language, and ethnicity.				
5. I am aware of the assumptions that I hold about people of cultures different from my own.				
6. I am aware of my stereotypes as they arise and have developed personal strategies for reducing the harm they cause.				
7. I am aware of how my cultural perspective influences my judgement about what are 'appropriate', 'normal', or 'superior'				
8. I accept that in cross cultural situations there can be uncertainty and that uncertainty can make me anxious. It can also mean that I do not respond quickly and take the time needed to get more information.				
9. I take any opportunity to put myself in places where I can learn about difference and create relationships.				
10. I'm aware of the impact of the social context on the lives of culturally diverse population, and how power, privilege and social oppression influence their lives.				
11. I will make mistakes and will learn from them.				
12. I will recognize that my knowledge of certain cultural groups is limited and commit to creating opportunities to learn more.				
13. I will really listen to the answers before asking another question.				
14. I know that differences in colour, culture, ethnicity etc. are important parts of an individual's identity which they value and so do I. I will not hide behind the claim of "colour blindness".				
15. I recognize that cultures change over time and can vary from person to person, as does attachment to culture.				
16. I recognize that achieving cultural competence involves a commitment to learning over a life-time.				
17. I recognize that stereotypical attitudes and discriminatory actions can dehumanize, even encourage violence against individuals because of their membership in groups which are different from myself.				
18. I continue to develop my capacity for assessing areas where there are gaps in my knowledge.				
19. I recognize that people have intersecting multiple identities drawn from race, sex, religion, ethnicity, etc and the importance of each of these identities vary from person to person.				
20. I acknowledge both inter- cultural and intracultural differences.				
21. I'm aware that everyone has a "culture" and my own "culture" should not be regarded as a point of reference to assess which behavior is appropriate or inappropriate.				
22. I am developing ways to interact respectfully and effectively with individuals and groups.				
23. I am able to adapt my communication style to effectively communicate with people who communicate in ways that are different from my own.				
24. I seek out people who challenge me to maintain and increase the cross-cultural skills I have.				

25. I am actively involved in initiatives, small or big, that promote understanding among members of diverse groups.				
26. I can act in ways that demonstrate respect for the culture and beliefs of others.				
27. I work hard to understand the perspectives of others and consult with my diverse colleagues about culturally respectful and appropriate courses of action.				
28. I know and use a variety of relationship building skills to create connections with people who are different from me.				
29. I can recognize my own cultural biases in a given situation and I'm aware not to act out based on my biases.				
30. I'm aware of within-group differences and I would not generalize a specific behavior presented by an individual to the entire cultural community.				

Source: Data adapted from Diversity Committee, National Center for Cultural Competence, *Diversity Self-Assessment* (Washington, DC: Georgetown University Center for Child and Human Development, 2018)

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